



The Mormon Battalion Monument
Addresses by General Authorities at
the 139th Annual General Conference
Painting: "The Calling of the Fishermen"

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On the cover:

To the men of the Mormon Battalion, the long 2,000-mile infantry march—often called one of the greatest marches in military history—was as much a mission for their Church as it was a military-pioneering venture for their nation. A recently completed sculpture by Salt Lake City sculptor Edward Fraughton honors the Battalion (see "Building An Idea," page 6, and "The Mormon Battalion Monument in San Diego," page 8). Interestingly, the story of Brother Fraughton's rise as a sculptor parallels in some respects the struggles of the Battalion. A 1963 University of Utah graduate in fine arts, Ed worked on construction jobs spring, summer, and fall, and sculptured during the winters for several years. But as the hunger to sculpture took over, he turned to part-time sales work, delivering groceries, and teaching in the Job Corps while he refined his technique and began building a reputation. Two years ago, shortly after sculpturing busts of three witnesses of the gold plates of the Book of Mormon (Era cover, September 1968), he established a studio. He was recently commissioned to do busts of Thomas E. Ricks, for whom Ricks College was named, and Brigham Young. He presently is a stake missionary in the 27th Ward of the Emigration Stake and he and his wife, Dorothy Ann, are the parents of four children.



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Structure of the Home Threatened by Irresponsibility and Divorce

President David O. McKay

(Read by his son Robert R. McKay)

My beloved brethren and sisters: My soul is deeply stirred this morning, due, I am sure, to a combination of circumstances and experiences. Never have I been so thankful for the blessings of the Lord, and for the faith and prayers of the membership of the Church. I am thankful for the restoration of the gospel and for the glorious message to all the world that accompanied that restoration: that God lives and that his Beloved Son Jesus Christ is the Redeemer and Savior of the world, that we are his children, and that he has given us a plan by which we may return to his presence as resurrected, immortal beings.

I am grateful for the outstanding progress the Church has made during the past year; for the united and unstinted support given by the General Authorities and general officers of the Church; for the loyalty, faith, and devotion of the general auxiliary boards, of the officers in stakes, quorums, wards, missions, and of the Church membership in general. Most of all, I am grateful for the assurance we have of the Lord's guidance and overruling power.

I extend to all present in this historic Tabernacle—our special visitors, governmental and educational leaders, Regional Representatives, our stake, ward, and auxiliary officers and teachers from far and near—and to friends and members tuned in by radio and television my heartfelt greetings and welcome to this one hundred thirty-ninth conference of the Church.

During the past months I have been most apprehensive of mankind's welfare in a world of tribulation and of false ideals. With the increase in crime, the disrespect for law and order, the ever-increasing divorce rate, resulting in broken homes; the immorality, with all its attendant evils; the

precious principles associated with man's freedom threatened with repudiation, if not abandonment, it is time that men and women the world over should become more thoughtful, more prayerful, more earnest than ever before in seeking the causes of this world's disaster, and bravely and heroically choose a better course of life.

This is a time when mankind should turn their thoughts to the teachings of Christ, our Lord and Savior, and in larger numbers than the world has heretofore witnessed conform thereto their attitudes and actions. Unless multitudes of men and women so change their hearts and lives, the world will continue to be in turmoil, and our present civilization be threatened with disintegration.

It is a deplorable but recognizable fact that men's hearts all too generally are turned from and not toward God. Self-promotion, not God's glorification, is the motivating factor in most people's lives. Irreverence is all too manifest.

The world needs more godliness and less godlessness; more self-discipline, less self-indulgence; more power to say with Christ, "Father . . . not my will, but thine, be done." (Luke 22:42.) Christ came to bring peace. Rejection of his way of life has made strife and contention rampant. Man, not the Lord, has brought deadly conflicts and subsequent misery. Wars spring from wickedness of unrighteous leaders. Not until freedom triumphs and a just peace comes may we hope for the end of wars and for goodwill among men.

Today, when these facts are so strikingly manifest, let all sincere men recognize the evil conditions that have caused wars, and resolve with God's help to banish them forever. There must come a victory of right and freedom over iniquity and oppression; I repeat, war will never be vanquished

until men change their hearts and establish new ideals.

An essential, fundamental element in the building and in the perpetuity of a great people is the home. The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people. In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security, finds in the mother's kiss the first realization of affection, discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

I remember that during World War II conditions made it necessary that I share a Pullman car with 40 soldier boys. They were gentlemen, and a credit to any nation. In the course of conversation, one of them remarked to me: "My dad's hair is white too." Then he added in a tone that expressed the depth of his feeling, "How I should like to see that old gray head this morning!" He and his companions were en route for an encampment to complete their training before embarking for duty overseas. They had enlisted to defend not only the free agency of man, but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy home and all that American soldiers hold dear.

Seeking the pleasure of conjugalty without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the home.



The Editor's Page

By President David O. McKay

President McKay's opening conference address serves as his Editor's Page this month.

It is important for young people to realize that intelligent home building begins with a young man and a young girl in their teens. Often the health of children, if a couple be blessed with such, depends upon the actions of parents before marriage. In the press, from the pulpit, and particularly in the home, there should ring more frequently the message that in their youth boys and girls are laying the foundation for their future happiness or misery. Every young man, particularly, should prepare for the responsibility of fatherhood by keeping himself physically clean, that he might enter into that responsibility not as a coward or deceiver, but as one honorable and fit to found a home. The young man who, in unfitness, takes upon himself the responsibility of fatherhood is worse than a deceiver. The future happiness of his wife and children depends upon his life in youth.

Let us also teach girls that motherhood is divine, for when we touch the creative part of life, we enter into the realm of divinity. It is important, therefore, that young womanhood realize the necessity of keeping their bodies clean and pure, that their children might enter the world unhampered by sin and disease. An unshackled birth and an inheritance of noble character are the greatest blessings of childhood. No mother has the right to shackle a child through life for what seems in youth to be a pleasant pastime or her right to indulge in harmful drugs and other sinful practices. Those who are to be the mothers of the race should at least so live as to bear children who are not burdened from birth by sickness, weakness, or deformity, because the parents, in fiery youth, as Shakespeare said, "with unashful forehead woo the means of weakness and debility."

A dominant evil of the world today is unchastity. I repeat what appeared over the signature of President Joseph F. Smith while he was living: "No more loathsome cancer disfigures the body and soul of society today than the frightful affliction of sexual sin. It vitiates the very fountains of life, and bequeaths its foul effects to the yet unborn as a legacy of death." (*The Improvement Era*, Vol. 20, p. 739.) He who is unchaste in young manhood is untrue to a trust given him by the parents of the girl; and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness, suspicion, and discord in the home. Do not worry about those teachers who talk about inhibitions. Just keep in mind this eternal truth that chastity is a virtue to be prized as one of life's noblest achievements. It contributes to the virility of manhood. It is the crowning virtue of womanhood, and every red-blooded man knows that is true. It is a chief factor to a happy home. There is no loss of prestige in maintaining in a dignified way the standards of the Church. You can be "in" this world and not "of the world." Keep your chastity above everything else! God has commanded that we be chaste: "Thou shalt not commit adultery!" said the Lord at Sinai. (See *Exod.* 20:14.)

Degenerating forces in the world are rampant, but they can be resisted if youth will cherish right thoughts and aspire to high ideals. The age-old conflict between truth and error is being waged with accelerating fury, and at the present hour error seems to be gaining the upper hand. Increasing moral turpitude and widespread disregard for the principles of honor and integrity are undermining influences in social, political, and business life.

The exalted view of marriage as held by the Church is given expressively in five words found in the forty-ninth section of the Doctrine and Covenants: "marriage is ordained of God." (D&C 49:15.) That revelation was given in 1831 when Joseph Smith was only 25 years of age. Considering the circumstances under which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord. Before us are assembled thousands of presiding officers in stakes, wards, quorums, and auxiliaries, to whom we say, it is your duty and mine to uphold the lofty conception of marriage as given in this revelation, and to guard against encroaching dangers that threaten to lower the standard of the ideal home.

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young, such a standard is a protection to them in courtship, an ever-present influence inducing them to refrain from doing anything that may prevent their going to the temple to have their love made perfect in an enduring and eternal union. It will lead them to seek divine guidance in the selection of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. It makes their hearts pure and good; it lifts them up to their Father in heaven. Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

The signs of the times definitely indicate that the sacredness of the marriage covenant is dangerously threatened. There are places where the marriage ceremony may be performed

at any hour of the day or night without any previous arrangement. The license is issued and the ceremony performed while the couple wait. Many couples who have been entrapped by such enticements have had their marriages end in disappointment and sorrow. In some instances these places are nothing more than opportunities for legalized immorality. Oh, how far they fall below the true ideal! As far as lies within our power, we must warn young couples against secret and hasty marriages.

It is vital also to counteract the insidious influences of printed literature that speaks of the "bankruptcy of marriage," that advocates trial marriages, and that places extramarital relations on a par with extramarital friendships.

Parenthood, and particularly motherhood, should be held as a sacred obligation. There is something in the depths of the human soul which revolts against neglectful parenthood. God has implanted deep in the souls of parents the truth that they cannot with impunity shirk the responsibility to protect childhood and youth.

There seems to be a growing tendency to shift this responsibility from the home to outside influences, such as the school and the church. Important as these outward influences are, they never can take the place of the influence of the mother and the father. Constant training, constant vigilance, companionship, being watchmen of our own children are necessary in order to keep our homes intact.

The character of the child is formed largely during the first 12 years of his life. During that period he spends 16 times as many waking hours in the home as in school, and 126 times as many hours in the home as in the church. Children go out with the stamp of these homes upon them, and

only as these homes are what they should be will children be what they should be. Luther Burbank, the great plant wizard and scientist, most impressively emphasizes the need for constant attention in the training of a child. He says:

"Teach the child self-respect. Train it in self-respect just as you train a plant in better ways. No self-respecting man was ever a grafter. Above all, bear in mind repetition—the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than any plant—the precious soul of a child!"

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. The family gives to the child his name and standing in the community. A child wants his family to be as good as those families of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty to so live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true follower of the teachings of the gospel of Jesus Christ.

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who

are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love—in short, parents who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background that will contribute more to his development than material advantages.

Divorce almost invariably deprives children of these advantages. Just recently I received a heartbreaking letter from a boy nearly eight years of age whose parents are divorced, from which I quote: "Dear David O. McKay: I am having a problem and it is about Mom and Dad. They are divorced and we [meaning his brother and sister] want to be back together. Can you solve my problem? I love you." What a tragedy for that child, and what unhappiness this separation has caused the children.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. The increase throughout the United States, and in our own state, in the percentage of divorces is alarming.

In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church.

A man who has entered into sacred covenants in the house of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face

and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorce, I think he is unworthy of a recommend to have his second marriage solemnized in the temple. And any woman who will break up her home because of some selfish desire, or who has been untrue to her husband, is also untrue to the covenants she has made in the house of the Lord. When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by and see the clouds of misunderstanding and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured, and to try to restore it is fruitless.

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation. Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

In order to lessen the breaking up of homes, the present tendency toward a low view of marriage should be substituted by the lofty view of marriage that Jesus the Christ gives it. Let us look upon marriage as a sacred obliga-

tion and a covenant that is eternal, or that may be made eternal.

Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibilities associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes: "No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven."

Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is performed, it is necessary for the young man and young woman first to obtain a recommend from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they as young people are going to assume, emphasizing all the safeguards that have been named before. There, in the presence of the priesthood, before taking upon themselves the obligation of marriage, the

young people receive instructions upon the sacredness of the duty that is before them; and, furthermore, they determine whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

Finally, there is one principle that seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among true members of the Church. In The Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man has any more right to be unchaste than has a young girl. That young man who asks for a recommend to take a pure girl to the altar is expected to give the same purity that he expects to receive.

For the proper solution of this great problem of the mounting divorce rate, we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that "marriage is ordained of God" (D&C 49:15), that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of the society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve." The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity. "What therefore God hath joined together, let not man put asunder." (Mark 10:9.)

God bless us to look more earnestly, prayerfully, and sincerely upon the sacredness of the home and the marriage covenant, I pray in the name of Jesus Christ. Amen.



An upward view of the finished clay model



A closeup view of the head of clay model



Two views of finished hand

Expressive photograph of Battalion soldier



Note arm support for the soft clay version



President Ray Knell, Eugene Watkins, Horace A. Sorensen, of the Sons of the Utah Pioneers, pose with sculptor Ed Fraughton.



Plaster reproduction of statue ready for shipment to foundry in Florence, Italy





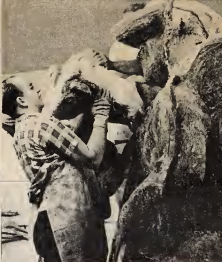
Applying plaster to give firmness to flexible rubber mold



Removing the plaster mold covering the complete clay statue



Plaster case covers rubberized mold. Workmen remove front half.



Plaster section covering head is removed.

Building an Idea

By Edward Fraughton

● A year ago I was approached with the idea of constructing a monument to honor the Mormon Battalion. Soon a ceremony for the unveiling of the monument will culminate a very satisfying year of my life.

What a tremendous idea—to honor in statue the men of the Battalion! As I began to consider the nature of the commission, the excitement of modeling a nine-foot man to be cast in bronze almost overwhelmed me. To catch the spirit of the man who will stand as a memorial to the Mormon Battalion was now my challenge, and since spiritual things come only through prayer and study, this was where I began.

I considered the possibilities: Would history and the Battalion best be represented by a threadbare, skinny likeness of the man who finally reached San Diego? I must do my very best to represent each individual of the Battalion in an individual yet universal way. He should be believable as a person, and show the wear, worry, loneliness, uncertainty, and fear that we all have. But these aspects are fleeting compared to the strength and dedication, which are overpowering and more consistent. Imagine the physical strength required to endure such a hardship. His spiritual strength gives him a passionate and dedicated countenance. Youthful, yet mature, attitudes guided him through crises of survival in the desert. Rifle in one hand

and Book of Mormon in the other tell us that he was properly equipped to handle any obstacle placed before him.

Concern for his people who were waiting to cross the plains to Salt Lake Valley caused him to send his clothing allowance where it was more critically needed, and made him a soldier without uniform. As his soles wore out, he neatly tied animal skins around his shoes to keep the sand from sifting through. Only a canteen, pack, rifle, and belt remind us of his official commission.

He realized that by remaining faithful, as was promised by his Prophet leader, he was never required to bear arms against another man. Rugged and sturdy, he is in constant motion. I put him in a position where he must move on. Little concern for the now but great concern for the future give his head direction and assurance. After opening a new road to the Pacific, he immediately set to work helping develop that new territory.

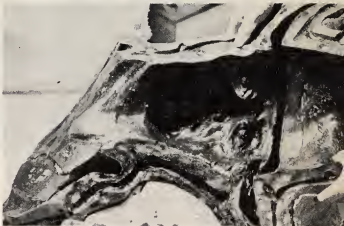
As to the project itself, a structure of steel covered with burlap and plaster made the foundation for the six-hundred-plus pounds of modeling clay. Half a year was required to finish the modeling, make the mold, and prepare the final plaster cast for the shipment to the bronze foundry.

I have done my very best, but the work that I did is small compared to the work that they accomplished. ○

Note the rubber mold on the clay model.



View of inside rubber impression of mold



Two sections of plaster reproduction from mold



Below: Seam shows on plaster reproduction.



The Mormon Battalion Monument in San Diego

By Richard J. Marshall



Front view of clay model

Clay model without full rifle



Plaster reproduction of pack

Hand grips the Book of Mormon.



● This summer the city of San Diego, California, is 200 years old. As participants in celebrating this historic milestone, chapters of the Sons of Utah Pioneers have made possible the creation of another important piece of Mormon art: a colossal figure representing the Mormon Battalion, a nine-and-a-half-foot-high soldier sculpted while marching, his pack on his back, rifle over his shoulder, a Book of Mormon gripped in his left hand.

Inspired and sponsored by the Sons of the Utah Pioneers as a gift to the city of San Diego, this monument was sculptured in Salt Lake City by Mormon artist Edward Fraughton and is presently being cast in bronze in Florence, Italy. It will be presented to San Diego city officials sometime this summer, and will be installed in a park as a permanent memorial to the significant contribution made by the Battalion to the San Diego Mission while it was stationed there in 1847-1848.

Sent to help secure California during the war with Mexico, Mormon officers were not content with garrison duty only; they put their troops to work "building houses, digging wells, making picket fences, etc." As a result, the Battalion built the first brick kiln in California and used the bricks to build a large courthouse and school. When these two remarkable buildings were completed, "the citizens made a feast and a great parade."

A historian of that time writes: "Besides these works, the Mormons did much carpenter work for the people of San Diego, and the course they pursued secured them many friends, and when they moved from there they did

Photos by Eldon Linschoten

so among general regret."

One of the Battalion members, Henry G. Boyle, writing of these labors, said: "I think I whitewashed all San Diego. We did their blacksmithing, put up a bakery, made and repaired carts, and in fine did all we could to benefit ourselves as well as the citizens. The citizens became so attached to us that before our term of service expired they got up a petition to the Governor to use his influence to keep us in the service. The petition was signed by every citizen in San Diego."

A large portion of the Battalion left San Diego after three months of hard work, moving on to San Bernardino, where their assigned duties were to guard the Cajon Pass of the Sierra Nevada Mountains, preventing the passage of hostile Indians. But others stayed until March of 1848, when Captain Boyle and Orrin Porter Rockwell (who had come in from Salt Lake City the previous winter) led them back to Utah, creating the first wagon trail from Southern California to Utah.

Most of the soldiers, those who started to Utah in 1847, walked up the California coast to the Truckee River, following it to Sacramento, where they found temporary employment with Captain John A. Sutter. These erstwhile Battalion members, having earned seven dollars a month while in the service of the U. S. Government, agreed to dig Sutter's millraces for 12½¢ a yard, and were surprised after their first day's work to discover they had made \$1.50 each.

Daniel Tyler, official historian for the Battalion throughout the long trek, gives credit to his companions-in-arms for the discovery of gold, writing: "It may very properly be said that Mormon labor opened up and developed one of the greatest resources of our nation's wealth." He records that "on or about January 24, 1848, the water was turned into the race above the sawmill . . . having considerable fall it washed a hole near the base of the building. Superintendent Marshall went below to ascertain what effect the wash was

likely to have. While thus examining, his eyes caught sight of yellow shining metal which he picked up. A subsequent assay proved it to be gold. The nuggets were in value from 25¢ to \$5.00 each."

But Brigham Young had asked Battalion members to join with him and their families in the Great Salt Lake Valley. And this they did. "All of us save very few abandoned the gold fields to till the soil with the Saints and Brother Brigham."

The San Diego monument portrays this quiet courage and dedication. Besides carrying the Book of Mormon in his hand, this burnished soldier also carries the Bible in his pack as instructed by Brigham Young, who had acted "as recruiting sergeant, with Willard Richards as clerk" to raise the 500 volunteers sought by the Church and government.

This was an unusual force of soldiers, and Brigham Young had instructed their captains "to be fathers to their companies and to manage their offices by the power and influence of the priesthood." He had promised them "the power to preserve their lives and the lives of their companions and to escape difficulties." He had counseled them to "keep neat and clean, teach chastity, gentility, and civility, and swearing must not be allowed." And, finally, he had promised them that regardless of where they were taken, "the next temple will be built in the Rocky Mountains, in the Great Basin is the place to build temples, and it shall be the stronghold of the Saints against mobs."

Throughout their tedious journey and during their labors in San Diego, they were constant in their faith that in the Great Basin they would meet family and friends. During the terrifying "charge of the wild bulls," during the capture of Tucson, and despite the

lure of gold in Sacramento, President Young's counsel and promise helped them keep constant their goal to "join once again with the Saints."

It was in San Diego that their leader, Lieutenant Colonel P. St. George Cooke, not a member of the Church but beloved of the Battalion, wrote for the archives of American history his congratulations to this unusual force. Pointing out they had just concluded a march of over 2,000 miles, he said: "History may be searched in vain for an equal march of infantry; nine-tenths of it through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There with almost hopeless labor we have dug deep wells which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies where water was not found for several marches. With crowbar and pickaxe in hand we have worked our way over mountains which seemed to defy ought save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. . . . thus marching half-naked and half-fed and living upon wild animals we have discovered and made a road of great value to our country. . . ."

While the contributions of the Mormon Battalion have significance in several of the Southwest areas, it is the city of San Diego that now honors these industrious soldiers, transients in their community, who toiled to make it better than they found it and then hurried on to the high mountain wilderness of Utah.

In today's times of armed strife and military stress, this new bronze monument marches in mute testimony to the personal sacrifice of other soldiers in other times—marching inexorably toward the patriot's goal of service to God and country. ○

Richard J. Marshall, a member of the Adult Correlation Committee, coordinates for the Church Information Service the creation of artwork and display materials used in the visitors centers throughout the Church.

Illustrations are from an early widely read issue of Harper's New Monthly Magazine, September 1855: "Joseph Smith at the head of the Nauvoo Legion" and "Death of Joseph Smith."



On to Carthage to Die

In commemoration: One hundred twenty-five years ago, on a hot, muggy afternoon of June 27, 1844, a mob of self-styled vigilantes, motivated by hate and adventure, descended upon the dusty streets of a small midwestern town, Carthage, Illinois. There they immortalized the jail of the same name by murdering two brothers, who were known as the Prophet and the Patriarch by those who had cast their lot with them through as many as 24 years of ostracism in New York, Ohio, Missouri, and now Illinois. Martyrs the brothers became, symbols of truth they remain: Joseph and Hyrum Smith.

By LeGrand L. Baker

● A year and a half before his death, Joseph Smith gave a public address in which he said:

"I know what I say; I understand my mission and business. God Almighty is my shield; and what can man do if God is my friend? I shall not be sacrificed

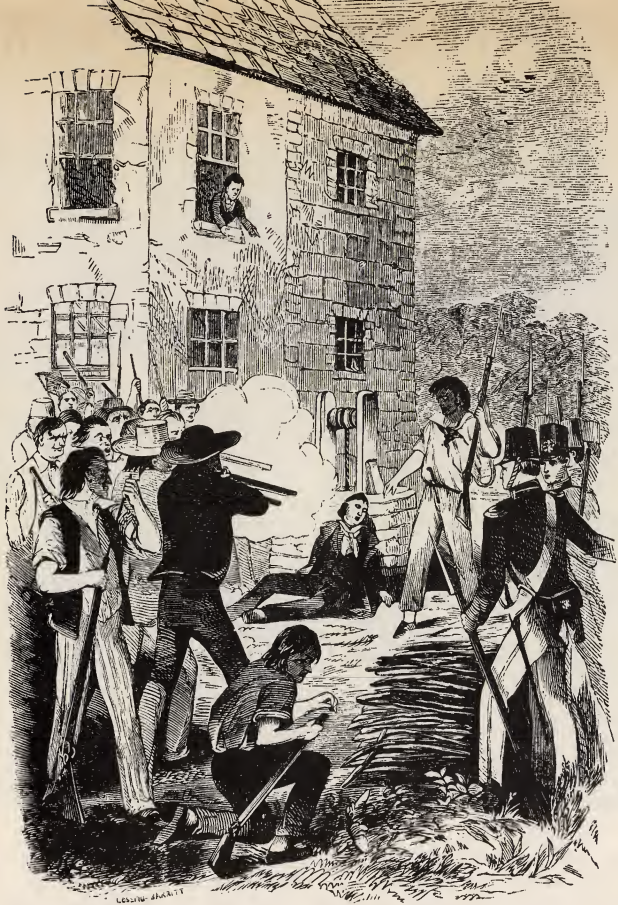
until my time comes; then I shall be offered freely."¹

A few months later he said it even more clearly: ". . . I prophesy they

never will have power *to kill me* till my work is accomplished, *and I am ready to die.*"²

It is difficult to say just when Joseph

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Smith learned that he would culminate his mission by sealing his testimony with his own blood, but he may have known—and agreed—before he completed the translation of the Book of Mormon. (D&C 5:22.) His account of Moroni's first visit does not say whether he was told the full implications of his name's being known for good and evil, nor does his journal indicate that he stopped and pondered when he translated that part of the Book of Mormon in which he is prophetically called by

name: "... and they that seek to destroy him shall be confounded." (2 Ne. 3:15.)

There certainly could have been no question in his mind that some would "seek to destroy him." His mother's history tells of many who sought his life,³ and his journal is replete with narratives of murderous attempts upon him.

On one of those occasions, at night, in the dead of winter, Joseph secured a wagon and fled from Kirtland. He

and those with him were pursued by a mob that was determined to kill him.

"The weather was extremely cold, we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their pursuit of us more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only



Carthage Jail. The Prophet Joseph Smith fell from the window above the well.

a partition between us and them; and heard their oaths and imprecations, and threats concerning us, if they could catch us; and late in the evening they came in to our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not."⁴

At length the mob lost hope of finding the Prophet and returned to Kirtland. Joseph went to Missouri.

Less than a year later the Prophet was confronted with another mob, having been treacherously betrayed into their hands. The "mobilitia" held an illegal court-martial and sentenced him to be shot the next morning. When the appointed time came, the execution

was postponed. The Prophet and his friends did not go before the firing squad. The mob spared their lives but reserved to themselves the sport of carting the Mormons about from jail to jail, where the prisoners could be mocked, displayed, and spat upon. Joseph and his friends were compelled to endure this dreary nightmare of Liberty Jail for the duration of the winter before they were permitted to escape.⁵

The attempts against his life continued, some of them even motivated by members and former members of the Church who had grown bitter.

The impression of what was to come pressed upon the Prophet's mind, and he began to take explicit

action in preparation for it.

One of the most important questions he had to settle was that of leadership: Who would have the responsibility of directing the Church after the Prophet was dead? It was Hyrum Smith's right, as he was assistant president of the Church. In this position (which had originally been Oliver Cowdery's) he held jointly with his brother Joseph all the keys and powers of the presidency.⁶ In accordance with that right, the Prophet had "ordained" Hyrum Smith to succeed him as President of the Church.⁷ Thereafter the Prophet requested Hyrum to take his (Hyrum's) family and leave Nauvoo until after the danger had passed.⁸ However, the assistant

president was aware that part of his responsibility was to seal his testimony—jointly—with the Prophet's. Apparently, he could choose: either he could succeed his brother as President of the Church, or he could go to Carthage and thereby make his testimony as binding upon the world as the Prophet's, by sealing that testimony with his own blood.⁹ He chose to go to Carthage. The Council of the Twelve Apostles was the natural successor.

"For months before his death" Joseph had been "fully aware" that the Twelve would take the leadership of the Church. In order to prepare them for this duty he had "stood before the twelve from day to day, clothed with the spirit and power of God, and instructed them in the oracles of God, in the pattern of heavenly things, in the keys of the kingdom, the power of the priesthood, and in the knowledge of the last dispensation in the fulness of times."¹⁰

Not only were the Twelve in need of his tutoring, but the Church as a whole also needed considerable instruction before the keys could be transferred from Joseph to the apostles. For example, months before his death, the Prophet apparently realized that the Church would go to the West. The Prophet wanted the Church membership to understand that this projected move westward was a part of the plan and was not some inconsistent innovation originating with Brigham Young and his associates.

Therefore, the Prophet took every opportunity to prepare the members for that move.¹¹ He organized an exploring expedition to go west and find a place where the Saints could settle. However, rather than sending the expedition members out, he had them remain in Nauvoo, meet regularly, and make a thorough study of the things already known about the Rocky Mountain area.¹² He also drew a map of the route the Saints might wish to follow on their westward journey. Copies of this map were report-

... months before his death, the Prophet apparently realized that the Church would go West"

edly used by both Brigham Young and the members of the Mormon Battalion.

The Prophet also organized the political system by which the members of the Church could be governed in the West. At that time the Great Basin area was claimed by Mexico and so was not within the political jurisdiction of the United States. The organization he established, of which the Council of the Twelve was a part, was called the Council of Fifty, which served as the governmental agency that directed the westward migration and settlement of the members of the Church.¹³

After Joseph Smith organized the Church so that it could function properly without either himself or Hyrum Smith at the helm, he called the leaders together to give them final instructions. Wilford Woodruff and Benjamin F. Johnson described that meeting in this way:

"The last speech that Joseph Smith ever made to the quorum of the Apostles was in a building in Nauvoo, and it was such a speech as I never heard from mortal man before or since. He was clothed upon with the Spirit and power of God. His face was clear as amber. The room was filled as with consuming fire. He stood three hours upon his feet. Said he: 'You Apostles of the Lamb of God have been chosen to carry out the purposes of the Lord on the earth. Now, I have received, as the Prophet, seer and revelator, standing at the head of this dispensation, every key, every ordinance, every principle and every Priesthood that belongs to the last dispensation and fulness of times. And I have sealed all these things upon your heads.'"¹⁴

"And in the name of the Lord, I

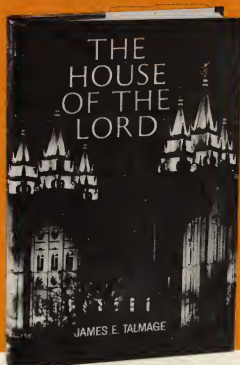
now shake from my shoulders the responsibility of bearing off the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys, powers and privileges pertaining thereto, upon the shoulders of you the Twelve Apostles. . . ."¹⁵

Now, so far as the restoration of the gospel and the establishment of the Church were concerned, the Prophet had apparently completed all he was required to do, except seal his testimony—and he was ready to do that.

It is difficult to know how Joseph Smith felt then. He knew and later said "that he had to die."¹⁶ He wished to stay with his friends, yet he longed for a rest. Benjamin F. Johnson reported that not long before the Prophet died, he came to Brother Johnson's home and "with a deep drawn breath, as a sigh of weariness, he sank down heavily in his chair, and said, 'O! I do get tired and weary, that at times I almost yearn for my rest,' and then proceeded to briefly recount to us some of the most stirring events of his life's labors, sufferings and sacrifices, and then he said, 'I am getting tired and would like to go to my rest.' His words and tone thrilled and shocked me, and like an arrow pierced my hopes that he would long remain with us, and I said, as with a heart full of tears, 'O! Joseph, what could we, as a people, do without you and what would become of the great Latter-day work, if you should leave us?' He saw and was touched by my emotions, and in reply he said, 'Benjamin, I would not be far away from you, and if on the other side of the veil I would still be working with you, and with a power greatly increased, to roll on this kingdom.'"¹⁷

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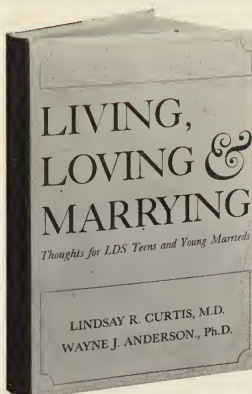
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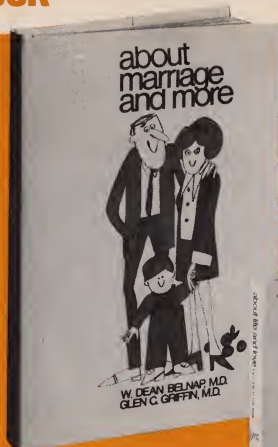
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"...if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God," Joseph Smith declared

In the meantime, a conspiracy on the Prophet's life had matured. About two hundred of the Prophet's enemies were organized into a secret band that had sworn an oath that they would dedicate their life, liberty, influence, and their all "for the destruction of Joseph Smith and his party."¹⁸

The Prophet was kept abreast of this conspiracy by his friends, but he apparently knew before they acted what his enemies would do. To augment their purposes, the faction established a newspaper, the *Nauvoo Expositor*. In its first issue, which sought to "expose" the Prophet, the conspirators combined garbled parts of some of the revelations with fabricated stories of incredible filth and obscenity. The city council, under Mayor Joseph Smith, declared the paper a public nuisance and had its press destroyed. The conspirators then charged that their constitutional right of freedom of the press had been violated. They alerted the people of the state and its governor to Joseph Smith's crimes, and a mob, under the guise of the state militia, began to gather, prepared to attack the city of Nauvoo.

On June 22, 1844, Joseph made the last entry in his journal:

"I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God. I want Hyrum to live to avenge my blood, but he is determined not to leave me."¹⁹

The Prophet apparently knew that he would be "taken again," but apparently he also knew that he was somewhat in control of the situation, and that he, not the mob, would determine the occasion under which he would fall into their hands.²⁰

He had already made many of the necessary arrangements prerequisite to his death. Two days prior to writing that final note in his journal, he had written to the Twelve Apostles, whom he had previously sent east on a political mission, and instructed them to return to Nauvoo immediately.²¹

Uppermost in the Prophet's mind was his desire to keep the mob out of Nauvoo. When news came that an army of the mob was approaching the city, the Prophet announced that he and his brother Hyrum would cross the Mississippi and head west. He assured his friends that when the mob discovered that he was not there, they would leave without harming the city.²² So Joseph and Hyrum crossed the river; and as had been promised, when the mob arrived in the city the next morning and discovered that the Prophet was gone, they left "immediately."²³

The two brothers were then both free. They were out of the grasp of their enemies and could have gone west if they had chosen. But they chose instead to "see the thing out" (those were Hyrum's words,²⁴ but Joseph had also used the phrase once when referring to his coming martyrdom).²⁵ It was on the road to Carthage that the Prophet said:

"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD." (D&C 135:4.)

A few days later, while in the Carthage Jail, he wrote his wife: "... I am very much resigned to my lot, knowing I am justified, and have done the best that could be done. Give my love to

the children and all my friends. . . ."²⁶

When the final moment came—while the mob battered at the doors of the jail and Hyrum lay dead on the floor—the Prophet "turned calmly from the door, dropped his pistol on the floor, and sprang into the window when two balls pierced him from the door, and one entered his right breast from without, and he fell outward into the hands of his murderers, exclaiming, 'O Lord, my God!'"²⁷

"The testators are now dead, and their testament is in force." (D&C 135:5.) ○

FOOTNOTES

¹Joseph Smith, *History of the Church* (hereafter referred to as *DHC*), (Salt Lake City, 1949), Vol. 5, p. 259.

²*DHC*, Vol. 6, p. 58. (Italics added.)

³Lucy Mack Smith, *History of Joseph Smith* (Salt Lake City, 1954), pp. 247-48, 254-55, 309-10.

⁴*DHC*, Vol. 3, pp. 2-3.

⁵B. H. Roberts, *A Comprehensive History of the Church* (Salt Lake City, 1930), Vol. 1, pp. 485-86.

⁶Bruce R. McConkie, *Mormon Doctrine* (Salt Lake City, 1966), p. 55 (under "Assistance of the Church").

⁷*DHC*, Vol. 6, p. 546, footnote.

⁸*Ibid.*, p. 520.

⁹There are two statements that indicate that Hyrum did not know he would be killed at Carthage. They are in *DHC*, Vol. 6, pp. 549-50 and p. 598. However, when taken in full context it becomes clear that these statements were made to spare others the agony of knowing how near death was for Joseph and Hyrum. Other statements, such as *D&C* 135: 4-5; *DHC*, Vol. 6, pp. 545-46, 549-50; and Huntington, *Diary*, Vol. 2, pp. 408-9, clearly show that Hyrum understood the full implications of his decision to go to Carthage.

¹⁰Willford Woodruff, *Millennial Star*, Vol. 5, p. 136.

¹¹Anson Call in Edward W. Tulledge, *Tulledge's Histories of Utah*, Vol. 2, pp. 271-72; *DHC*, Vol. 5, p. 85; Willford Woodruff, *Conference Report*, April 1898, p. 57; O. B. Huntington, *Young Woman's Journal*, Vol. 2, pp. 31-15; Erastus Snow, *Journal of Discourses*, Vol. 16, p. 207; *DHC*, Vol. 6, p. 398; Eliza R. Snow, *Biography and Family Record of Joseph Smith* (Salt Lake City, 1894), p. 76.

¹²*DHC*, Vol. 6, pp. 222, 224-27. Samuel W. Richards, "Origin of the Plan of the Exodus," *The Improvement Era*, Vol. 7, pp. 927-31.

¹³Hyrum L. Andrus, *Joseph Smith and World Government* (Salt Lake City, 1958), pp. 77-78.

¹⁴Willford Woodruff, *Conference Report*, April 1898, p. 89.

¹⁵Benjamin F. Johnson, "An Interesting Letter to Elder George S. Gibbs" (typed copy in BYU library), p. 3.

¹⁶*DHC*, Vol. 6, p. 801.

¹⁷Johnson to Gibbs, p. 8.

¹⁸Horace Cummings, "Conspiracy of Nauvoo," *The Contributor*, Vol. 5, p. 255.

¹⁹*DHC*, Vol. 6, p. 546.

²⁰*DHC*, Vol. 5, p. 58.

²¹*DHC*, Vol. 6, p. 519.

²²*Ibid.*, pp. 545-46; Preston D. Richards, "Willard Richards—the Martyrdom of Joseph and Hyrum Smith," *The Improvement Era*, Vol. 10, pp. 566-67.

²³*DHC*, Vol. 6, pp. 548-49.

²⁴Richards, *op. cit.*, p. 567.

²⁵*DHC*, Vol. 6, p. 520.

²⁶*Ibid.*, p. 605.

²⁷*Ibid.*, p. 615.

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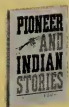
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Tommy Evelyn Phipps is a housewife and second counselor in the Relief Society in the Dothan (Alabama) Branch, Southern States Mission.

Retrospect

By Tommy Evelyn Phipps

Should you have passed through our city by the river on this calm summer day, you would have seen children playing the games of childhood as children have done down through the ages; women busily engaged in their household tasks; and on a little rise that could be viewed from all directions, men working on a rather large building (when finished, this building will be of great importance to many people).

The sun is shining brightly overhead. There seems to be peace and contentment everywhere. How could you know of the dark clouds of doubt and suspicion that only a few days earlier had hung so heavily over this city called "the beautiful"?

We could hardly believe it ourselves. Our leader gone . . . crossing the wide river under the black curtain of night . . . leaving his people and the city he loved.

Deserter! Deserter! How could he leave us to face the world alone?—we who had followed him these many years; we who had become wanderers in our own homeland, wanderers because we believed and had followed where he led.

How oft had we found a place of refuge and begun to plant our roots deep into the earth, only to see the hand of fate pluck them up again? After years of heartbreak and toil, he had found this place by the river. When our eyes first beheld it, our hearts sank—who could live here? Everywhere there was evidence of

disease and death. But he had said, "Here we will build a city," and build we did. Wide streets, beautiful homes, and farm lands arose from the wilderness.

At last we were safe and happy—and now some are saying he is a coward, that he has run away. It cannot be; there is a reason. There must be a reason for acting thus. Can his piercing eyes see the storm gathering on the horizon? Can his sensitive ears hear the rumble of thunder in the distance?

If only we could have known, but alas, the die is cast! It is now three days since his return and the journey into Carthage. We are still pondering over it all, and his words are yet ringing in our souls: "If my life is of no value to my friends, it is of none to myself."

The day is now fast drawing to its close. The city will soon be shrouded in a blanket of darkness. Children have been called in from their games, the workers' tools are put away, an atmosphere of quietness is beginning to settle over all.

Suddenly, on the still air, there is the sound of hoof beats. As they thunder over the ground, we know the rider must be in great haste. What message is he bringing? What message could be of such urgency as to cause one to ride like the wind through the twilight dusk on this evening of June 27, 1844?

And a city weeps. . . .



Illustrated by Fred Van Dyke



Last Try

By Charles R. Furden

● The day had been long and hot. Now the sun was low on the horizon, and the evening darkness promised some relief. The elders had spent a full day tracting, and they were looking forward to a cold shower and a good dinner.

Their car rolled over the powdered roads in a billow of dust. Suddenly it came to a stop just beyond a fork in the road. Through the cloud of dust that settled around them, the elders looked at the road that forked off into the hills.

"How long has it been since we've been over to Sam's place?" one of them remarked.

"About three weeks," was the other's reply.

Many times Sam had said he could never understand why a church would send two young kids, who were still green behind the ears, tramping the countryside to preach about their God. Sam respected the elders as human beings, but he had a knack for sleeping through anything they had to say. The elders had tried many times to give him a lesson, but he always had some excuse for being somewhere else.

Both elders looked at the winding road that led to Sam's hogan. They knew that they should try to see the family. But it was late, and it would be dark by the time they reached his hogan. Maybe Sam would

be in a good mood now ~~that the~~ hot sun was out of the sky. And maybe he somehow would feel different toward the elders. After all, it had been a couple of weeks. Or would Sam and his family be in the middle of their evening chores, or eating, or even retired for the evening? Even if he were just sitting under a tree doing nothing, the elders seriously doubted if Sam would be interested in seeing them.

Everything was against them, yet they wouldn't feel right if they passed him up. Even if they were turned away, they could at least eat the evening meal with a clear conscience.

Sam and his family had moved up on the mesa for the summer, and the journey there was long and dusty. When the elders arrived, the last of the sunlight was just hitting the tops of the hills.

Sam was herding his sheep into their new summer pen as the elders pulled up next to his hogan. He went over to the car and said a few words of welcome, but the wandering sheep were unfamiliar with the area, and he took advantage of the situation to excuse himself.

Illustrated by Jerry Harston

The elders could see that the sheep were confused as to just where their pen was, and a little extra help wouldn't hurt, so they jumped out of the car and pitched in. Sam seemed surprised if not suspicious when he saw the two young elders working alongside him, and he watched them closely.

About the time they finished closing off the pen, Sam's wife and their two sons rode up to the hogan. Sam looked at his family and then at the elders and said, "Let's go into the house and have prayer now." This surprised the elders a little, for even though most Navajos requested prayers, Sam had never seemed interested.

After the prayer, there was a moment of silence while the elders half-expected their exit to be suggested. Then, realizing nothing had been said, they took the opportunity to ask if the family would like a lesson. Sam casually looked at his family, and seeing no immediate objections, he gave his consent. Without hesitation, the elders opened briefcases and unfolded their material out on the dirt floor.

During the presentation, the elders watched the faces of Sam and his family closely. Their expressions

never changed. They never seemed to question, nor did they seem to accept what was said—they just watched and listened. None of them made an effort to ask questions at the end of the lesson. Even though the family appeared to be thinking about what they had heard, the elders still felt rejected.

A short prayer was given, and then the elders made the rounds, shaking hands and thanking each person for his time.

As Sam escorted them to the door, he still appeared to be either half asleep or very deep in thought. He didn't smile or give the elders any indication that they had made it through to him. Then, just as they stepped out into the night, he stopped them. "I think I've seen something in Mormons I've never seen before, and I like what I've seen. Come back any time; you are always welcome."

On the trip back to their quarters the elders felt as if they had crossed a great barrier. One elder looked at the other and with an excited tone in his voice said, "Is it your turn to cook tonight?"

"Yes," replied the second elder. And then, anticipating the next question, he added, "What's left of the warmed-over beans you fed me yesterday." ○

Charles R. Furden, a member of the Sunday School superintendency of the Granger (Utah) 20th Ward and a draftsman by trade, couched the background of this missionary story in his experiences as a Southwest Indian missionary.





BLOOMINGTON OWNERS ENJOY THEIR INVESTMENT... IN YEAR-ROUND RECREATION!

Where is Bloomington? What's happening there? Why all the sudden interest in one small valley held between the towering red-rock cliffs of St. George, Utah? The answer is simple.

In the past twelve months a remarkable phenomenon has quietly taken place there. Bloomington has become the fastest growing recreational community in the West. Six sparkling lakes created, 3300 trees—big ones—planted, a challenging 18-hole golf course sculpted, Utah's largest single piece of lawn planted—190 acres, and forty miles of sprinkling system laid down.

Best yet, 600 lots have been purchased for four million dollars, building sites for new homes, second homes, vacation homes. And the Bloomington Country Club is the center of all this activity, with tennis courts, a big clubhouse,



horses and stables, power yachts on Lake Powell, and a ski chalet at Brian Head. Come to Bloomington. See for yourself this astonishing year-around recreation center. See the new custom built homes going up. Feel the excitement in the valley. There's a building boom at Bloomington—the West's newest and most sophisticated community.

Project Sales Office — 3 miles south of St. George.



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GMRX, the New Film Rating System

By Eleanor Knowles
Editorial Associate

● In recent months, the motion picture industry of the United States inaugurated a voluntary film rating system to guide the public in their selection of movies. Under this rating system, the following symbols are used in movie advertising:

- G** Suggested for *General* audiences.
- M** Suggested for *Mature* audiences (parental discretion advised).
- R** *Restricted*: Persons under 16 not admitted unless accompanied by parents or adult

guardian.

X Persons under 16 not admitted. (This age restriction may be higher in certain areas.)

To explain more fully the new rating system, the Film Board of National Organizations has prepared questions and answers for their publication *Film Reports* (the Green Sheet). The following has been adapted with permission from this material:

1. *Exactly what do these ratings mean?*

All ratings given by the Code and Rating Administration represent the considered opinions of a competent and experienced staff with broad and lengthy backgrounds in film appraisal.

The "G" rating, suggested for general audiences, is given to movies considered to be suitable for patrons of all ages.

Films rated "M" are considered to be suitable for adults and mature young people. Each parent should obtain information regarding the content of "M" films, and then guide members of his own family according to each one's maturity, experience, stability, and special interests. No one understands each child's capacities and needs better than a parent!

For movies with an "R" rating, the parent must again decide whether the young members of his family should patronize a film that deals with an adult subject in an adult way. This too requires that he obtain information regarding the content of the film, and then determine whether or not it is one to which he wishes to take his child or children.

A rating of "X" on a film indicates that because of the subject matter or the treatment of the subject, persons under 16 will not be admitted. This rating is to be enforced at the box office of each

theater, and in certain areas the age restriction may be higher. Film companies that do not choose to voluntarily submit a film for rating by the Code and Rating Administration self-apply an "X" rating to that film.

2. *How can one find out what rating a film has been given?*

The quickest and easiest way to locate the rating of a movie is to look in the movie advertising of your local newspaper. You can also obtain this information by phoning the theater box office. These symbols can also be noted in previews of coming attractions, in the box office window, and on posters in theater lobbies.

3. *If parents wish to learn more about the content of movies so as to make wise decisions for their own children, where can they find this information?*

Movie advertising is one of many sources that describe the nature of a movie. With a little effort, parents can usually locate film commentary in newspapers, in reviews by film critics, and in movie columns. Some family magazines and most popular magazines discuss motion pictures. One can also telephone the theater and inquire; theater personnel generally subscribe to one of the rating sheets (such as *Film Reports*), and can provide the descriptive information given there.

4. *Why was 16 chosen as the basic age for ratings "R" and "X"?*

There are a number of reasons why 16 is the best of several alternatives as the age at which ratings apply. Though chronological age is only one of many measures of maturity, the vast majority of educators and parents agree that today's young people have, by age 16, an abundance of factual information and an understanding of life previously considered possible only at an older age. Most states

require school attendance only up to age 16; most states grant work permits at age 16. In most states drivers' licenses are granted at age 16. One of the oldest film classification systems is British, which uses age 16 for similar categories. All of these factors and others were considered in making this decision.

5. *Who will enforce the ratings "R" and "X"?*

The ratings are enforced voluntarily by the manager in each motion picture theater.

6. *How can the public benefit from this system of film ratings?*

Because the public is ultimately responsible for the success or failure of this system, here are some tips:

(a) Learn to identify the rating symbols and what they mean.

(b) Learn the sources of film content information, and use them.

(c) Help your children to understand what the symbols mean and why they are important.

(d) Urge the young members of your family to respect the ratings in their movie selections, making it unnecessary for a theater manager to turn them away at the box office.

(e) Urge the editors of local newspapers to publish the symbols and their meanings along with movie advertisements.

(f) Support in your theaters the types of films you say you want, and you will thereby encourage the production of more of them.

7. *Does a code seal or rating indicate the quality of a movie?*

No. It is not the responsibility of the Code and Rating Administration to judge the artistic, aesthetic, or entertainment quality of a movie. Its responsibilities are limited to judging whether or not films meet the requirements of their Standards for Production, and to applying film ratings.

8. *Can movies be distributed*

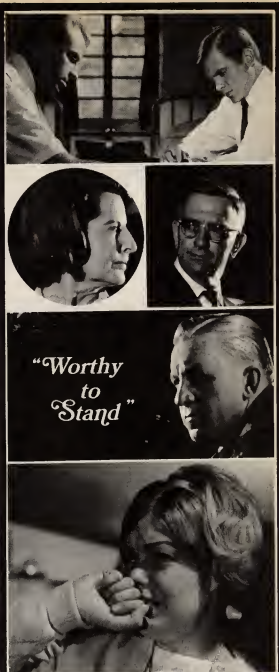
and exhibited in the USA without a film rating?

Yes. However, it is estimated that well over 95 percent of the films exhibited in the USA, both domestic and foreign, will now carry a rating—either one applied by the Code and Rating Administration or a self-applied rating of "X."

While the foregoing answers many of the concerns of the average movie patron, Latter-day Saints will be well-advised to pay particular attention to advertisements and to descriptions of films in newspapers and magazines. A "G" rating does not automatically indicate that the film is suitable for all members of the family. The standards of the Code and Rating Administration are far more liberal than our Church standards.

A "G" rating indicates merely that there is no overt nudity or sex; it says nothing about the plot, the quality of the film, or the dialogue. And because a film has an "M" or "R" rating does not necessarily mean it is totally objectionable. Many film producers, noting long lines at the box office where films with any type of "restricted" rating are showing, will often insert a single scene of nudity and play this up in advertisements.

In the final analysis, parents must assume the responsibility for determining whether a film meets their family's standards. The new rating code does provide some guidelines, but it is not intended to judge on any merits of a film other than for certain treatment of subject matter. And parents who find films that meet their standards can encourage future production of such films by patronizing these family-type movies, encouraging their friends to do likewise, and letting movie producers know what they want. Box office receipts are the language to which moviemakers are most responsive! ○



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Association Films, Inc.
561 Hillgrove Avenue
La Grange, Ill. 60525

BYU Bay Area Film Center
Association Films, Inc.
25158 Cypress Avenue
Hayward, Calif. 94544

BYU Eastern Film Center
Association Films, Inc.
600 Grand Avenue
Ridgewood, N. J. 07657

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225 First Street
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Los Angeles, Calif. 90007

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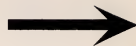
ADDRESS

CITY STATE ZIP

SPECIAL ANNOUNCEMENT TO READERS OF **The Improvement Era**

Non-Group Enrollment Now Open

For folks who don't drink – you can receive as much as

\$10,000.00 extra tax free cash

Act now – your Enrollment Form must be mailed by

Midnight Saturday, July 26, or it cannot be accepted

If you say, "No thank you!" to alcoholic beverages, then here is good news for you. That's right...if you *don't drink* you can now enroll—at a *very substantial reduction in premium*—in the Community Extra Income Health and Accident Plan which provides \$100.00-a-week *tax free income* for you, plus special benefits for your family. Your benefits start the very first day you enter the hospital.

Regardless of your age, your occupation or the size of your family, your first month's coverage costs only \$1. and your benefits start immediately!

Your Protection Plus Agency of Salt Lake City has been able to make special arrangements with Community Life Insurance Company to issue their famous Extra Income Health & Accident Plan to Total Abstainers with a *ten per cent—10%—reduction in premiums!*

We know that people who don't drink are better "risks"...they have fewer accidents...they go into the hospital less often...so why should you have to pay full premium?...Or pay as much as the person who has an automobile accident because he was driving while drunk?...Well now, thanks to Protection Plus and Community Life, you don't have to! If you don't drink, and you enroll during this special non-group enrollment period, you will *save 10% on your premiums*. Not just for a week, or a month, or a year, but for the full lifetime of your policy! This alone means extra dollars in your pocket over what you would have to pay elsewhere. **PLUS....**

You and your entire family get your first month for only \$1.

To encourage you to enroll during the open enrollment period, to encourage you to put this needed protection in force, and to enable you to review *your own* policy, in *your own* home with *your own* trusted advisor—your accountant, your lawyer, your pastor or even your insurance man, who has your best interests at heart even though he represents another insurance company—we give you your first month's protection for only \$1, with a *full, unconditional, money-back guarantee!* But you must act now, because this unusual opportunity is for a limited time—only during the special non-group enrollment period.

PAYS you up to \$10,000.00 CASH for *each* accident or illness, starting with your very first day in the hospital, at the rate of \$100.00 a week....IN ADDITION to other insurance or Medicare.

PAYS you up to \$7,500.00 CASH for your spouse (if insured) for *each* accident or illness, starting with the very first day in the hospital, at the rate of \$75.00 a week.

PAYS you up to \$5,000.00 CASH for your eligible dependent children (if insured) for *each* accident or illness—including the common childhood diseases—starting with the very first day in the hospital, at the rate of \$50.00 a week.

THE EXTRA INCOME PLAN PAYS YOU THESE "NO AGE LIMIT" TAX-FREE CASH BENEFITS

PAYS in addition to all other coverage you have, including Medicare.

PAYS all cash direct to you....not to the doctor or hospital.

PAYS and pays and pays! There is no limit to the number of times you may use your plan.

REMEMBER....NO age limit....NO medical examination required....NO salesman will call....NO "investigations."

MONTHLY PREMIUMS AFTER FIRST MONTH'S PREMIUM

A. UNDER AGE 65	
FULL FAMILY PLAN (Husband, Wife & Child or Children)	8.95
ONE PARENT PLAN (One Parent and Child or Children)	7.15
HUSBAND-WIFE PLAN	7.15
INDIVIDUAL PLAN	4.05

B. AGE 65 or OVER

If Principal Insured is 65 or over on effective date, add \$2.70 to above applicable premium. If both husband and wife are 65 or over, add \$4.90 to above applicable rate.

NOTE: The regular Monthly Premium shown here (for your age at time of enrollment) is the same low premium you will continue to pay. It will not automatically increase when you or your spouse reach 65.

YOUR QUESTIONS ANSWERED

Q. What do I need to do to qualify?

A. Just complete and mail your Enrollment Form before the Deadline Date. It's that easy!

Q. What is the Extra Income Health & Accident Plan?

A. It's a low cost hospital income plan.

Q. What is my discount?

A. Your discount is ten per cent (10%).

Q. What must I do to get my discount?

A. You must be a total abstainer from alcoholic beverages, and you must enroll during the non-group enrollment period.

Q. Why do I need this extra protection if I already have insurance?

A. In the face of soaring hospital costs, your present insurance is probably inadequate. In addition you will still need cash at your fingertips for those hidden "extras" that always appear when injury or sickness strikes.

Q. When do my hospital benefits begin?

A. On the very first day you go to the hospital.

Q. How much will it pay me when I am hospitalized?

A. \$100.00 a week up to as many as 100 weeks for any one injury or sickness. Plus, for your spouse, \$75.00 weekly up to as many as 100 weeks for any one injury or sickness.

Q. Will this Plan pay in addition to my other insurance?

A. Absolutely! We pay—in TAX-FREE CASH—whether you are insured in a group, individually, or even under Medicare. Actually, our Plan goes hand-in-hand with Medicare. We'll pay even if you are covered by Workmen's Compensation!

Now . . . for people of all ages and families of all sizes

\$100.00-A-Week when you are hospitalized

\$ 75.00-A-Week when your spouse is hospitalized

\$ 50.00-A-Week when your children are hospitalized

choose the
plan below that
suits you best

Only \$1 enrolls your entire family for the first month

Q. Can I enroll even if I am 65 or over?

A. Certainly. Everyone is welcome—at any age, providing you have not been refused any hospital, health or life insurance.

Q. What benefits do my eligible, dependent children get?

A. If you choose a Family Plan, your dependent, eligible children, ages 3 months to 19 years, would receive 50% of all the cash benefits of the basic Plan and 100% of all its other benefits and features.

Q. May I add future dependent children to my policy after it is in force?

A. Yes, indeed, if you have the Family Plan. Just notify us and they will be added without evidence of insurability and without any additional charge.

Q. How can you offer so many benefits for so little premium?

A. When we enroll a large number of people at the same time, our processing and administrative costs are much less. We deal directly with you. We don't pay salesmen's

commissions or charge special membership fees. All these savings come back to you in the form of low, low rates!

Q. Can I cancel my policy?

A. Of course you can!

Q. Will you cancel my policy if I have too many claims?

A. No. We guarantee never to cancel your policy because of too many claims, or because of advanced age. We also guarantee that we will never refuse to renew your policy unless the premium has not been paid before the end of the grace period or unless renewal has been declined on all policies of this type in your entire state.

Q. Will my rates be raised because I grow older?

A. Never. Regardless of how long you keep your policy or how old you grow, your rate will still be based on your age when you were first issued your policy. We guarantee never to adjust this rate unless we adjust rates on all policies of this type in your entire state.

Q. Is anything excluded from coverage?

A. Just these few reasonable exceptions: War, mental disorders, pregnancy.

Q. What about an illness I may have had before my enrollment and which may come back?

A. After your policy has been in force for just 24 months you will be fully covered for such illness. This is another quality feature of this unique Plan.

Q. Who's covered by this special \$1.00 rate?

A. You and all eligible family members.

Q. Is it really important that I join now?

A. Yes, it's very important because accident or sickness strikes without warning—and you will not be covered until your Policy is in force. Remember, you absolutely must enroll by the deadline date—but it's better to enroll right away, for the sooner you apply the sooner we will cover you. You have nothing to lose if you change your mind. Return your policy within 15 days for a prompt refund of your money.

TO QUALIFY DURING THIS NON-GROUP ENROLLMENT PERIOD,
YOU MUST MAIL YOUR COMPLETED APPLICATION BEFORE MIDNIGHT SATURDAY, JULY 26, 1969
SEND IT TO: PROTECTION PLUS AGENCY, 150 E. SEVENTH ST., SALT LAKE CITY, UTAH 80215
BE SURE TO ENCLOSE \$1 WITH YOUR ENROLLMENT FORM

APPLICATION TO COMMUNITY LIFE INSURANCE COMPANY, PORTLAND, ME.
For The Extra Income Health & Accident Plan—CH 36—A

NAME (Please Print) _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

OCCUPATION _____ DATE OF BIRTH _____ AGE _____

I also hereby apply for coverage for the members of my family listed below (DO NOT INCLUDE NAME THAT APPEARS ABOVE)


NAME (Please Print)	RELATIONSHIP	SEX	DATE OF BIRTH	AGE

Neither I nor any person listed above uses alcoholic beverages; nor has been refused any health, hospital, or life insurance. I hereby apply for the Extra Income Health & Accident Plan. I understand that I, and any person listed above, will be covered under this Policy for any injury or sickness I (we) had before the Effective Date of the Policy after it has been in force for a continuous period of 2 years, but not before; and that this Policy shall not be in force until the Effective Date shown in the Policy Schedule. I am enclosing \$1.00 for the first month's coverage. If, for any reason, I am not completely satisfied with this new protection—I may return my Policy within fifteen (15) days for cancelling and my payment will be promptly refunded.

DATE _____ X _____

SIGNATURE

Be sure to Enclose \$1 with your Enrollment Form



Some Very Special People

By Earlene Clement Gillespie

"The youth nowadays are going to pot" is a trite phrase you will never hear me say.

Today is the last morning this school year I will teach my seminary class, and believe it or not, there is a spot of sadness in my heart. Knowing that I won't have to get up before the sun does; knowing that I won't have to study each night for an average of two hours; knowing that the pressure is off for almost three and a half months; and knowing that I won't associate with those wonderful, sometimes frustrating, enthusiastic, tremendous kids every morning for the next few months puts a lump in my throat!

Would you miss church if you couldn't go for a spell? Would you miss eating ice cream if suddenly you knew you couldn't have it? Would you miss reading a good book, or seeing a good movie? Would you miss an occasional dill pickle? Or how about salt in your food? Well, try teaching an early-morning seminary class for a full school year; then face the last day without a pang in your heart and a little ache in the "lonely" section.

Whoever invented the phrase "youth are going to pot" never taught a group of Latter-day Saint students between the ages of 14 and 18! If he were their teacher, he couldn't say such a thing. His awe and aspirations toward those with whom he was associating and whose future he helped shape would be so great, there would be no room for petty criticism.

"... choose you this day whom ye will serve; . . . but as for me and

my house, we will serve the Lord." (Josh. 24:15.) How many times has a high school teen council representative, perhaps unknowingly, said this to herself, as she rolled sleepily out of bed for seminary the morning after a 140-mile round trip to MIA stake leadership meeting? "Choose you this day whom ye will serve," says the big football star, or the little shy freshman, the girl whose parents couldn't care less, the popular cheerleader, the boy who gets himself up, the boy who arises an hour earlier to milk his cows.

"Choose you this day," says the boy or girl who will come to seminary hastily dressed and go home again to get ready for school, or the one who will come to seminary and go home afterward because she is sick but wanted to attend seminary anyway.

My heart is filled with one emotion this last seminary morning—love.

If you have never loved before, be a seminary teacher.

If you have never prayed before, be a seminary teacher.

If you have never cried a little, studied a little, or been sleepy and tired a lot, be a seminary teacher.

And if you have never received a joy in your heart beyond words of expression, become a seminary teacher.

Youth are going to pot? No! As long as there are young, very special people in the world such as these, who can radiate inspiration to people such as I, a humble seminary teacher, never will they go to pot.

And neither will we! ○

Earlene Clement Gillespie, chorister and choir director in the Torrance (California) Ward, is mother of four teenagers and wrote this article "the last morning of an inspirational early-morning seminary year."



If you could hear this page, you'd want the all-new three-manual Baldwin C-600

The finest electronic church organ built

When you're nearing one of the dramatic climaxes of Liszt's *Ad nos Fantasia*, as the organist is in the above picture (where the music calls for a sustained B diminished seventh in the right hand over broken octaves in the left), you want to hear all the different shadings and flavors... all the beautiful, powerful suspense that's built into this passage. You will on the all-new Baldwin C-600.

The C-600 three-manual Baldwin is built for the organist who appreciates the subtleties, the little nuances and colors that turn the ordinary into

the extraordinary. The C-600 helps you bring out the stuff great music is made of.

Every element of the mechanics of this organ is standard, and console appointments are strictly in accordance with the American Guild of Organists' recommendations.

In the next day or so, contact your Baldwin Dealer. He'll arrange an introduction to the C-600 so you can really get acquainted with this instrument. It's quite an experience.

We think it's the finest electronic church organ ever built.



Baldwin
The Sound Investment

"Let Virtue Garnish Thy Thoughts"



President David O. McKay

(Read by his son David Laurence McKay)

My dear brethren of the priesthood, I welcome you, and appreciate this privilege of once again expressing my feelings to you of our great callings.

As I contemplate the vast audience of priesthood assembled tonight in the various places named at the opening of the meeting, and realize the power of this great body of men, I am overwhelmed.

I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these many thousands of men of the priesthood who are worshipping tonight.

"There's surely somewhere a lowly place

In earth's harvest fields so wide,
Where I may labor through life's short day

For Jesus, the Crucified;
So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be."

(Hymns, No. 318.)

I hope everybody who listened to that verse tonight applied it to himself, and in a way made a sacred vow to do better in the future than in the past. There came to my mind some fundamental virtues that should be associated with that will. I will just name them.

First is faith: faith in God the Father, faith in his Son, faith in our fellowmen.

The second is honesty, a childlike sincerity, honesty in dealing with our fellowmen. It is the foundation of all character. If you offer prayer at night

and you have dealt dishonestly with your fellows during the day, I rather think that, as the king in *Hamlet*, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

The third is loyalty. It is a wonderful principle. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the priesthood. Be loyal to your wives and your families, loyal to your friends.

To the men of the priesthood I give this caution. Your weakest point will be the point at which Satan tries to tempt you, and will try to win you, and if you have made it weak yourself before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church because men, some of whom hold the priesthood and prominent positions, are tempted right where they are weak. They forget that they have made covenants with the Lord, and step aside from the path of virtue and discretion, and will break their wives' hearts because of foolish indulgence and because of their yielding.

We have one of the most sacred covenants in all the world pertaining to the happiness of the home. There are men within the sound of my voice who have forgotten how sacred that covenant is. The brethren of the Twelve, the General Authorities of the Church, the stake authorities are urging youth everywhere to go to the temple to be married. Do not go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the most divine attribute of the human soul. A young man looks, rightfully, upon that bride who will be the mother of his children as being as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as any virgin. It is a glorious thing for a woman thus to wear the robes and be the pride of a young elder's heart, one who trusts her to be the head of his household.

She trusts him as being as worthy of fatherhood as she is of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, of his worthiness.

Together they stand in the house of the Lord to testify and covenant before him that they will be true to the covenants they make that day, each keeping himself or herself to the other and no one else. That is the highest ideal of marriage ever given to man. If those covenants are kept as sacred as sacred covenants should be kept, there

—Ella Wheeler Wileox, "Worth While"

I plead with the army of the priesthood assembled tonight in this meeting to keep true to the covenants made in the house of God. You have no right to neglect your wives and go and seek

the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, "Won't you please just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble—she said that she was partly to blame—but I know that her husband was to blame, for he is a man who holds the priesthood and has no right to break his covenants.

The Spirit of God will not strive with a man who in any way helps to break up another man's family. "The greatest battle of life is fought out within the silent chambers of the soul."

I ask you fellow priesthood bearers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle going on within you, and within me, every day. Fight it out with yourself, and decide upon your course of action regarding, first, what your duty is to your family. Avoid conditions and people getting into your life who will cause unhappiness in your home. Second, decide what your duty is to your quorum. Decide whether you owe your quorum anything, and see if you have strength enough to do it after you decide. Third, decide in that silent moment what your duty is to your Church. And fourth, decide what you owe to your fellowmen. Decide where your duty is, even remembering that "the greatest battle of life is fought out within the silent chambers of your own soul."

Remember this as a guideline in whatever position you are called to serve: "What e'er thou art, act well thy part." That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me many years ago when, as I have told some of you before, Peter G. Johnston and I were walking around Stirling Castle in Scotland. I was discouraged; I was just starting my mission. I had been snubbed that day in tracing. I was homesick. We walked around the Stirling Castle, really not doing our duty; and as we reentered the town, I saw a building, half-finished. To my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnston, "I want to go over and see what that is."

I was not more than halfway up the pathway leading to it when that message struck me. Carved there was: "What e'er thou art, act well thy part."

As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I had just been graduated. I realized that I had as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons, for he was a university graduate himself. Humble, but to this day I hold respect for him.

What are you? You are men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned.

It has always been my nature to enjoy the company of my associates. I love to be with my friends. The older I grow, the more intense becomes my appreciation of fellowship in the brotherhood of Christ. I sense that tonight more deeply, more sincerely than ever before.

May God add his blessings to the instructions and reports that will be given this night; may we depart with greater determination in our hearts to serve the Lord and keep his commandments; may we go forth with greater resolution to defend one another in righteous living, to defend the Church, not to speak against our neighbors, nor against authorities of the Church, local, stake, or general. Let us avoid evil speaking; let us avoid slander and gossip. These are poisons to the soul to those who indulge. Evil speaking injures the reviler more than the reviled.

In the United States of America, the Constitution vouchsafes individual freedom, and let us pray also that the Lord will frustrate the plans of the Communists who would deprive us of freedom.

I desire to refer to some remarks concerning Communism that I made in the general priesthood meeting three years ago. At that priesthood conference, in addition to encouragement to study the Constitution and be alert to communistic inroads that would undermine it, I said the following:

"The Church, out of respect for the rights of all its members to have their political views and loyalties, must maintain the strictest possible neutrality. We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution, which the Lord declared he established 'by the hands of wise men whom [he] raised up unto this very purpose' (D&C 101:80) and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland

Temple, prayed should be 'established forever.' (D&C 109:54.) The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government under federal and state constitutions and the civil rights of men safeguarded by these.

"The position of this Church, however, on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men, that exists on the face of the earth." (*The Improvement Era*, June 1966, p. 477.)

It is suggested that, in educating themselves on the perils of Communism, members should not expect bishops and stake presidents to join with them or through their positions lend support to their efforts, since they are expected to maintain a strict neutrality as referred to. Nor should organized movements to become informed on Communism impose their ideas upon the membership of the Church in any area in a manner that may lead to division among the members. Nor should bishops, stake presidents, and other Church leaders take the lead in support of such efforts of groups in such a way as to impose such movements upon other Church members.

It is the right and obligation of every citizen, and therefore every member of the Church, to be alert and to be informed about social, educational, communistic, and other political influences that would tend to undermine our free society. But it would defeat its own purposes if it were done in a manner that would tend toward division in our own membership.

It must never be forgotten that converts to the Church come from all nations, representing diverse views on controversial issues. Ours must be the responsibility to teach our members from all nations the true doctrines of Christ with such power that they be fortified against all false ideas, regardless of the label under which they may be presented.

The Melchizedek Priesthood course of study for the coming year will include in the lesson material such subjects as liberty and freedom, religion and the state, the dangers of Communism, and other subjects considered of vital importance in the study of the profound truths of the gospel.

The study of these lessons will enable the brethren of the priesthood to become better acquainted with forces that are opposed to righteousness, as well as with the Lord's plan of salvation for all his children.

In these days of great turmoil and

social upheaval, it would be well if all our leaders and members of the priesthood would be constantly reminded of the apostle Paul's wise counsel wherein he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1-2.)

God help us to defend the truth—better than that, to live it, to exemplify it in our homes. What we owe to our parents we cannot express. Are you parents—fathers and mothers—going to have that same influence on your children? God give you power so to have that influence, that your children may be true to the last, to death if necessary, to the truth of the gospel of Jesus Christ, which magnifies God, our Father, who, with his Beloved Son

Jesus Christ, the Redeemer of the world, appeared to the Prophet Joseph Smith. They revealed themselves in this dispensation and his work was established, never more to be thrown down or given to another people.

Satan is still determined to have his way, and his emissaries have power given them today as they have not had throughout the centuries. Be prepared to meet conditions that may be severe, ideological conditions that may seem reasonable but are evil. In order to meet these forces, we must depend upon the whisperings of the Holy Spirit, to which you are entitled. They are real.

God is guiding this church. Be true to it; be loyal to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, and so contribute to the strength of the Church by exercising your

priesthood in your home and in your lives.

As I bring my remarks to a close, I want you to know that I am mindful of the sacrifices being made by those serving in the armed forces. May they have the strength to resist temptation and by their examples be a living testimony to others.

God bless our missionaries who day by day seek out those who will accept their message. May they resist evil influences and thus become true servants in building the kingdom of God.

May his blessings attend you all as you go forward in the work of the Master. May this work continue to expand to fulfill its divine purposes. Be true to your callings, brethren, and the Lord will bless and lift you up.

I bear testimony to the truth of this great work, in the name of Jesus Christ. Amen.

Address delivered Saturday morning, April 5, 1969

The Gospel Is for All Men



President Hugh B. Brown
First Counselor in the First Presidency

The apostle Peter, writing to the saints of his time, said, as recorded in First Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Whether or not all will agree that these characterizations are applicable to the Saints of this day, I am sure most will at least agree that we are a peculiar people—not in any unkind way, but perhaps most would say we are a *different* people. My purpose for the next few moments is to examine and discuss some of those differences.

Some of the antagonisms that exist between people and between nations result from the fact that they do not understand one another.

"Not understood," the poet has said.
"We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live
and die—
Not understood."

"O God! that men would see a little clearer,
Or judge less harshly where they cannot see;
O God, that men would draw a little nearer
To one another; they'd be nearer
Thee—
And understood."

—Thomas Bracken

We may discuss our subject under two general headings for a few minutes, namely, the fatherhood of God and the brotherhood of man. The scriptures tell us that it is life eternal to know God and Jesus Christ, whom he has sent.

As to man, we join with David of old and ask, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4.) And just here we ask the pertinent question, "What is the relationship that exists between God and man?"

Dr. James E. Talmage summed up this part of our subject as follows: "What is man in this boundless setting of sublime splendor? I answer you potentially now, actually to be,

he is greater and grander, more precious in the arithmetic of God than all the planets and the suns of space. For him they were created. They are the handiwork of God. Man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things. The heavens declare the glory of God and the firmament showeth his handiwork. Incomprehensibly grand as are the physical creations of the earth and of space, they have been brought into existence as a means to an end, and are necessary to the realization of the supreme purpose which in the words of the Creator is thus declared: For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man."

May we then discuss our subject briefly with respect to God, and examine some of the things that have been believed and taught in connection with that subject.

At the beginning of the nineteenth century, it was generally believed that God was incorporeal and immaterial, without body, without parts or passions, disregarding the facts that God loves righteousness and he hates iniquity, and that love and hate, of course, are passions.

It has been claimed that God was without form, even though the holy scriptures teach that God created man in his own image. In fact, we are told by Paul the apostle that Jesus Christ was in the express image of his Father. Are we then created in the image of a formless entity?

For us, God is not an abstraction. He is not an idea, a metaphysical principle, an impersonal force or power. He is a concrete, living person. And though in our human frailty we cannot know the total mystery of his being, we know that he is akin to us, for he is revealed to us in the divine personality of his Son, Jesus Christ, and he is, in fact, our Father.

The Church teaches that when God created man in his own image, he did not divest himself of that image. He is still in human form and is possessed of sanctified and perfected human qualities, which we all admire. All through the holy scriptures, the Father and the Son are seen to be separate and distinct personages. We reaffirm the doctrine of the ancient scripture and of all the prophets that asserts that man was created in the image of God and that God possessed such human qualities as consciousness, will, love, mercy, justice. In other words, he is an exalted, perfected, and glorified Being.

The late President Brigham H.

Roberts, in one of his later writings, discussed some of the principles of the gospel that I desire to give wider circulation. I shall quote and paraphrase him.

Under the uninspired teachings of men and creeds as they apply to man—premortals, mortals, and postmortals man—it was taught that while man's body was created by God, his origin was purely an earthly one. We believe that before the creation of the body, all men existed as intelligences. These intelligences were not created or made, neither indeed can they be; the intelligent entity in man which we call spirit or soul is a self-existing entity, uncreated and eternal. Thus man is crowned with the dignity which belongs to his divine and eternal nature.

The Church of Jesus Christ of Latter-day Saints (or the Mormon Church, if you prefer) *claims to be a bold, prophetic, and inspired Church built upon the rock of revelation.* It calls upon man to cooperate with God in his avowed purpose to bring to pass the immortality and eternal life of man. This is a divine partnership and is available to all. It gives added meaning to the term "the brotherhood of man." It is not simply a philosophy of life; it is a divine plan or blueprint of life—preexistent life, mortal life, and postmortal life.

The gospel is a system of continuing education, resulting in eternal progression. Education is, in fact, a part of our religion. We believe the glory of God is intelligence.

The Lord said: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:77.)

Just here, we might ask the question: Is there any communication between God and man, or has there ever been? If there ever was such, why not now?

And this brings us to the question of revelation.

At the beginning of the last century, the idea prevailed among almost all Christian churches that while there was a time when revelations from God were given, when angels visited the earth and imparted divine knowledge to men, when there were living among men certain ones called prophets who were able to declare the mind and will of our Heavenly Father, yet all this was allegedly discontinued.

Though belief in continuous revelation seems to have been quite universally accepted in the past, orthodox Christianity maintains that there can be no current revelation; that no revelation has been given since the crucifixion of Christ and the death of

the apostles, and furthermore that none would be given in the future; that the volume of scripture is completed and forever closed—no angels, no opening of the heavens, no man authorized to speak for God. All this was ended.

The scriptures declare that some of the prophets talked with God face to face. (Exod. 33:11.) For instance, we are told in Exodus that Moses spoke face to face with God as one man speaketh to his friends. In Exodus 3:6, the Lord declared: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." We claim the Church is built upon the foundation of divinely inspired apostles and prophets, with Jesus Christ himself as the chief cornerstone.

Generally, when we speak of a prophet, we have in mind one who predicts future events, one who foretells things that will come to pass. Indeed, that is, in part, the office of a prophet—in part it is what is expected of him. But a prophet should be primarily a teacher of men, an expounder of the things of God. The inspiration of the Almighty must give him understanding, and when given he must declare it fearlessly to the people of his time and to future generations. He must be a seer who can help others to see, a teacher sent of God to instruct a people, to enlighten an age. This is the primary office of a prophet.

Based upon the teachings of the Holy Bible, we assert that revelation from heaven was common in all dispensations of the gospel from Adam to the time when Christ was upon the earth. We agree that it apparently ceased for a time because of apostasy after the beginning of, the first century of the Christian era. The founder of The Church of Jesus Christ of Latter-day Saints asserts that he had a great and overpowering revelation from God—in fact, a visitation in which he beheld the Father and the Son. Later, other heavenly beings appeared.

There is in all men an animated, ruling, characteristic essence, or spirit, which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. This is what we call personality.

As to man's salvation, some have taught that God, of his own volition, had predestined some men and angels to everlasting destruction, while others were ordained to eternal life and glory, not for any good or ill that they had done or could do, but because their fate is fixed by divine decree. Those whom he would save he would move by irresistible grace to their salvation;

those whom he had predestined should be damned might not escape, struggle they ever so persistently. No prayers could save them; no act of obedience might mitigate their punishment; no hungering and thirsting after righteousness would bring them any blessedness. They must perish, and that eternally! Those who perish in ignorance of Christ—the heathen nations, for instance—were damned. So said those who expounded this creed.

Others taught that infants dying in infancy without receiving Christian baptisms were damned, and that everlastingly. By some, unbaptized infants were denied burial in sanctified ground. "Hell's Half Acre" was a reality in some graveyards. We humbly but unequivocally proclaim the eternal and revealed truth that through the atonement of Christ, *all* mankind may be saved, by obedience to the laws and ordinances of the gospel.

Let us refer for a moment to the significance of the terms *salvation* and *damnation*. It was taught in earlier days and to some extent today that

these two terms meant either the attainment of heaven or the assignment to hell—referring to the former, the attainment of heaven, as a mysterious, indefinite state enjoyed somewhere beyond the bounds of time and space, and to the latter, to which many were to be consigned, as a place of everlasting anguish and eternal misery.

It was believed that if one gained heaven by ever so small a margin, he entered upon a complete possession of all the supernal ecstasy enjoyed by the angels and the holiest of saints. If he missed even by ever so narrow a margin, he was doomed to everlasting torment, to be endured with the wickedest of men and the vilest of devils, from which there was to be no deliverance.

Against these dogmas of the attainment of heaven or the assignment to hell with equality of glory in the one and equal severity of punishment in the other, we assert that a *just* God has provided a graded state of existence for all men in the future life.

Upon this subject the restored

Church teaches with the apostle Paul that there are many kingdoms of glory in which men may live, each in a sphere suited to his nature, disposition, and the degree of his intelligence. Paul taught that there is one glory of the sun, another of the moon, and another of the stars, and that men will exist in varying degrees of glory in the hereafter; that as the stars of the heavens differ in infinite degrees of brightness, so also will men, in their future, exist in places and states of infinite variety, corresponding to the variations of their intelligence, knowledge, tastes, acquirements, inclinations, and aspirations.

In Luke 10 we read: "Thou shalt love the Lord thy God . . . with all thy mind." (Luke 10:27.) This is but a part of Christ's injunction, but seemingly a part not often stressed either in press or pulpit. We hear often of the necessity of loving God with all our hearts and with all our souls, but there was a purpose in his including *mind* in his instructions. Any person's conception of Deity must come within

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his mental horizon, which is determined by the degree of his intelligence. Man, by his reasoning, naturally endows God with his own noblest and highest ideals, which, if he be studious and devout, are ever growing. Intellectual activity produces an ever-changing, because ever-growing, concept of God. Once the mind has grasped the idea of God, it will burn and glow and seek to assimilate and radiate, to adore, and emulate. This love of God by the mind of man, when accompanied by loving him with heart and soul, will light the pathway to salvation. The Master placed love of God and of fellowmen as paramount to all divine commandments.

All Church members, then, are en-

joined to understand and accept the principles of the gospel, of which faith in the Lord Jesus Christ is paramount.

We must receive its saving ordinances and then go on unto perfection. Salvation is an eternal quest for knowledge. Man cannot be saved in ignorance. It is more than a philosophy of life: it is a divine plan or blueprint of life—preexistent, mortal, and post-mortal life.

The gospel of Jesus Christ is a revealed and challenging religion. It calls upon all men to cooperate with God in an effort to bring to pass the immortality and eternal life of man.

We firmly declare that the gospel of Jesus Christ does not belong simply

to an antiquated world that has passed away; it is a real and powerful force in our world here and now, a force that invests our individual lives with meaning and purpose.

Yes, we doubtless are in many ways a peculiar people, a different people. We do not claim to be better than any other people. We have our differences; we have our difficulties; we are mortal. But we do claim that we have a mission, and therefore we have a wide-ranging missionary system that enables people throughout the world to hear the message of the restoration of the gospel of Jesus Christ. To the truth of that message I humbly bear my own witness in the name of Jesus Christ. Amen.

Address delivered

Sunday morning, April 6, 1969

Evidence of Our Savior's Resurrection



President N. Eldon Tanner

Second Counselor in the First Presidency

On behalf of the First Presidency, the Quorum of the Twelve Apostles, and the other General Authorities, I wish to extend a warm welcome to our radio and television audiences to join with us here in this historic Tabernacle on Temple Square this lovely Easter morning.

We are commemorating today the greatest event that has ever taken place in the history of mortal man: the resurrection of our Lord and Savior, Jesus Christ, the Son of God, the Creator of the world, who came and gave his life for us and was resurrected. The fact that Christ rose from the dead has made secure the resurrection of all mankind from the grave and offers an opportunity for them to return to their Father in heaven. Yes, all sons and daughters of Adam and Eve are to be resurrected, raised from the dead, and each shall enjoy the glory for which he has prepared himself.

The birth, life, death and resurrection, and the message of our Lord and Savior is the central theme of all scriptures—the Old Testament, the New Testament, and our latter-day scriptures, the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. What would the scriptures be without this message? All other things lose their meaning and purpose and fade into insignificance.

Joseph Smith, the Prophet, said: "The fundamental principles of our religion are the testimonies of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." (*Documentary History of the Church*, Vol. 3, p. 30.)

In fact, without this great message of the Redeemer, we are left without

a purpose, without an anchor, and without hope.

As the Christian world commemorates the crucifixion and resurrection of our Savior, who is the source of Christianity, I should like to review some of the predictions and events surrounding this most important occasion. Centuries before the crucifixion of the Savior, the psalmist wrote:

"... the assembly of the wicked have inclosed me: they pierced my hands and my feet.

"They part my garments among them, and cast lots upon my vesture." (Ps. 22:16, 18.)

Also centuries before, Isaiah said: "... he hath poured out his soul unto death: ... and he bare the sin of many, and made intercession for the transgressors." (Isa. 53:12.)

Long before the birth of Christ, Alma was asked: "What does this mean which Amulek hath spoken con-

cerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?" (Al. 12:8.)

In his discourse following this question, Alma explained: "... it meaneth the reuniting of the soul with the body. . . ." (Al. 40:18.)

Jesus also predicted his death and resurrection time and again as he went about his mission. Matthew, Mark, Luke, and John record such statements as: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51.)

Again: "... he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

"But they understood not that saying, and were afraid to ask him." (Mark 9:31-32.)

Christ himself, however, clearly understood the purpose of his mission and what would happen; and as the time approached, he was very much concerned. As he felt the time pressing upon him he prayed:

"... Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:27-28.)

Let us try to visualize what took place as Christ was with his apostles at the Passover.

"And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

"And they began to be sorrowful, and to say unto him one by one, Is it I? . . .

"And he answered and said unto them, It is one of the twelve, that dipeth with me in the dish." (Mark 14:18-20.)

Following this they went out into the Mount of Olives and came to a place called Gethsemane. Leaving his disciples there, he took with him Peter, James, and John, "And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

"And he said, . . . Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:34-36.)

As he returned to Peter, James, and John, who were not fully aware of what was taking place, he found them asleep. He left them a second and third time and prayed the same words, but each time as he returned he found them asleep again. Finding them asleep the third time, he said: "Sleep on now, and take your rest: . . . the hour is come. . . ." (Mark 14:41.) How alone he must have felt!

Immediately following this we see Judas Iscariot betraying his Master with a kiss. We remember how he was led away to the high priests and how there he was falsely accused, but the witnesses disagreed. When he answered that he was Christ, the Son of God, they ridiculed him, spat upon him, and struck him and told him to prophesy. ". . . And they all condemned him to be guilty of death." (Mark 14:64.)

As the Jews could not impose the death penalty in the Sanhedrin, he was taken to Pilate. Pilate said, after questioning him, "I find no fault in this man." (Luke 23:4.) The multitude then renewed their demand for his crucifixion. Pilate, learning he was a Galilean, sent him to Herod, but Herod sent him back, not knowing what judgment to pass. Pilate again began to examine Jesus. At least three times he pleaded with the multitude to release Jesus instead of Barabbas, who was guilty of murder, but each time they said, "... release unto us Barabbas," and when he asked concerning Jesus, they cried, "Crucify him." (Luke 23:18, 21.)

It is interesting to note that Pilate finally took water, "and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

"Then answered all the people, and said, His blood be on us, and on our children." (Matt. 27:24-25.)

As he was turned over to be crucified, he was scourged, and a wreath of thorns was placed upon his head. In his agony, as he was hanging on the cross, the Savior cried out in his Godlike manner, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Also, while hanging on the cross, he made this very significant statement to one of the thieves who pleaded for mercy: "... To day shalt thou be with me in paradise." (Luke 23:43.)

While he lay in the tomb, the chief priests and Pharisees went to Pilate, "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and

steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." (Matt. 27:63-65.)

Try to imagine how heavyhearted, discouraged, and gloomy the apostles and others who had followed Jesus were as they realized their leader had been crucified. They were left alone, in doubt, confused, not knowing what to do. Though they had been with him and had listened to his words, they had not understood him when he said he would rise again. They thought their cause was lost. Peter said, "I go a fishing." Others said, "We also go with thee." (John 21:3.) They were prepared to go back to their old vocations.

Let us review briefly some of the visual demonstrations that were given in the early days following the resurrection, or the irrefutable evidence of the fact that he was literally resurrected.

In the early morning of the third day Mary Magdalene and others came to the tomb with the idea of preparing the body for a proper burial. How surprised, fearful, and perplexed they were to find the tomb was empty. An angel who was in the tomb said: "Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. . . ." (Matt. 28:5-6.)

They were told to go and tell the disciples, and also told that the risen Lord had gone to Galilee, where they would see him. Imagine their fear and great joy! On the way, Jesus appeared to them. They then hurried and reported their experience to the apostles, who doubted what they said. But Peter and John hastened to the sepulchre and found it to be true. Later two of the disciples, traveling to Emmaus, saw and talked to him. That same evening the apostles were sitting together and recounting the happenings of the day when suddenly the Savior stood among them, and said: "Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Thomas, who was not present on

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the first occasion, when told of the appearance refused to believe. A week later Christ appeared again to the eleven, including Thomas. When the Lord spoke, "... Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:28-29.)

Later he appeared to over five hundred persons, most of whom were still living when Paul bore his testimony that he had been visited by Christ and called to his ministry.

Two other very important occasions on which the risen Lord appeared were on this the American continent. We read in the Book of Mormon that, as the Lamanite prophet, Samuel, had predicted concerning the crucifixion and resurrection of Christ, there was darkness for the space of three days over the face of the land, and there was great and terrible destruction. Cities were destroyed, many persons were killed, and great was their terror and mourning, as they were heard to say: "O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared. . . ." (3 Ne. 8:25.)

Following this great destruction, multitudes of the people who were saved gathered together around the temple in the land Bountiful. They heard a voice, as if it came out of heaven, but did not understand until it spoke a third time, saying: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

And then they saw a man descending out of heaven. He showed them his hands and his feet, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"... I have suffered the will of the Father in all things from the beginning."

At his invitation, "... the multitude went forth . . . and did feel the prints of the nails in his hands and in his feet . . . and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come." (3 Ne. 11:10-11, 15.)

Then we have the testimony of our modern-day Prophet, Joseph Smith, 1,800 years following the crucifixion and resurrection. He says that as he was kneeling in the grove in prayer, "... I saw a pillar of light exactly

over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

Here we have the testimony of a young man in this dispensation who actually saw and talked with the risen Lord, and who, as some of the prophets of old, sealed his testimony with his blood. These are the testimonies of only a few of those who knew and followed him.

There are many, many in the world today, however, who find it hard to believe that there was a literal resurrection, and though the testimonies and evidences before them are irrefutable, it is difficult for them to believe because they do not understand just how it could take place. It leaves them as Thomas—doubting, because they have not seen.

We all know that there are many, many things in science which we do not understand, but which we must and do accept. Where would we be if the laws of nature and the laws of God were limited to man's understanding? We have been admonished: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.)

How much wiser we would be to accept the word of the Lord, the Creator of the world, and his teachings, and prepare ourselves for immortality and eternal life through accepting by faith those things we cannot understand. Our faith should be strengthened by the testimonies of all those who saw and talked with Christ, both in Jerusalem and here on the American continent.

How can anyone believe that these stories were concocted or are figments of the imagination, when there were so many predictions and testimonies of the prophets and others, living in different lands and at different times, all testifying and telling the same story about the same individual? The stories have to be true. What comfort and joy and security it gives to those who believe what Christ and his prophets have told us about death and the resurrection.

Christ said of his mission here upon the earth: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) He further stated:

"I am the resurrection, and the life: he that believeth in me, though he

were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

He also said:

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

The time is fast approaching when death and the resurrection will come to every one of us. What must we do to come forth unto the resurrection of life and not to the resurrection of damnation? How do we take upon us

his name? What do we do to come unto the Father by him? His answer was clear and simple: Repent and be baptized and believe the gospel, and "If ye love me, keep my commandments." (John 14:15.)

What is the gospel? It is the good news which the Savior brought and which he taught during his ministry. His gospel has been restored and is being taught today in his Church by those who have been called, just as he called his disciples, to go throughout the world and proclaim his message of peace and goodwill toward all men.

Every living soul should be earnestly striving to learn the teachings of the gospel and how to live them, thus making it possible to gain immortality

and eternal life. May we accept these truths, follow his teachings, and enjoy the blessings of the faithful.

It is my testimony that he lives, and that his Church is upon the earth today, and is being directed through his chosen Prophet; that the prophecies of the scriptures will all be fulfilled, and that, as we are told, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

May we prepare ourselves to meet him when he comes again, and prove ourselves worthy to dwell with him forever when we have finished our work upon the earth, I humbly pray in the name of Jesus Christ. Amen.

Address delivered Sunday morning, April 6, 1969

Procrastination Is the Thief of Eternal Life



President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

My dear brethren and sisters: Here we are at another general conference. I am sure we are all very happy that we can attend, and we welcome all those who are listening in. I hope and pray that the Lord will bless me in what I may say.

Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son. There are many among us, even members of the Church, who feel that there is no need for haste in the observance of gospel principles and the keeping of the commandments.

Nephi wrote of the people of the last days: "Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify

in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:7-8.)

Do not think that this was said of the world, or even the "stranger . . . within our gates." (See Exod. 20:10.) It is said of members of the Church. Moreover, Nephi warns us that in the last days there will be many who will follow Satan. I could go on and read more from Second Nephi, but I am going to give you the chapter and verse so when you go home, get out your Book of Mormon and read Second Nephi, Chapter 28, verses 20-29.

We are living in the last days. Have we not heard individuals talk as Nephi said they would? Are there not

many who excuse themselves and tell themselves to sleep in "carnal security," thinking that the Lord will overlook their little sins? Are there not those among us who are denying the power of the devil, and who deny that there is a devil? Do they not "spiritualize" the torments of hell and say there is no hell? Have you not heard these things taught? In this manner, Satan is raging in the hearts of the people, and members of the Church do not entirely escape his cunning sophistries!

Bad habits are easily formed, but not so easily broken. Are we yielding to our evil habits, thinking they are only trifles after all, and we will get rid of them in the grave? Do we expect that our bodies will be cleansed in the grave, and we shall come forth with perfect and sanctified bodies in the resurrection? There are some among us who teach such things and excuse themselves for their practices, saying

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that they will be cleansed in the grave.

Alma taught a very different doctrine. He said to Corianton: "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness. . . .

"For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all." (Al. 41:10, 15.)

The Savior also said, "... with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) Some think that a little punishment will not be so bad, and they are willing to take a chance and suffer for their offenses rather than keep the commandments of the Lord, as we are instructed. If they are able to escape with a "few stripes," they may consider themselves fortunate. But let us remember that sin must be atoned for. Restitution must be made; we will have to pay the price if we refuse to repent and to receive the blessings of the gospel.

Punishment is not easy to bear, especially when the conscience is troubled. Who could be happy in suffering, and all the while be thinking that the suffering had come because of a willful, or persistent, breaking of the commandments of God, when knowledge and counsel had been given to walk in righteousness? What will the sinner think in that day when he has learned repentance for willful rebellion, and realizes that the great suffering of our Lord in love made it unnecessary for him so to suffer if he had accepted Christ and his work?

Our Eternal Father has prepared three great kingdoms into which the souls of men will go. It is not the purpose here to discuss these kingdoms. In passing, it is only necessary to say that in the celestial will go all those who have not been true: those who have professed and who have not performed (D&C 41:1); the liars, sorcerers, adulterers, and all who refuse to walk in ways of truth. Into the terrestrial will go all those who are honorable, who have been morally clean, but who would not receive the gospel; also those who die without law.

To enter the celestial and obtain exaltation, it is necessary that the whole law be kept. The word of the Lord is as follows:

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory. . . .

"And they who are not sanctified through the law which I have given

unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom." (D&C 88:18, 21.)

To become sanctified, there are certain definite covenants we must keep in faithfulness, living by "every word that proceedeth forth from the mouth of God." (D&C 84:44.) "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial. . . .

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:51-53; see also verses 54-60.) And they who are not sealed by the Holy Spirit of promise and who are not just and true need not expect these great blessings.

No person can begin too early to serve the Lord. Parents are instructed to teach their children from infancy, with the warning that they will be held accountable if they fail to do so. If a child is taught in righteousness from birth, it will most likely be a follower of righteousness always. They who refuse to seek the Lord early are forsaken in the hour of their trouble. Read the history of Israel, of the Nephites. How often when they rebelled were they punished! How slow was the Lord to hear their cries when trouble came upon them because of their sins!

"They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble." (D&C 101:7.) So spake the Lord to modern Israel.

Do you desire to enter into the celestial kingdom and receive eternal life? Then be willing to keep all of the commandments the Lord may give you. Baptism and confirmation are the ordinances by which we come into the kingdom of God. But these ordinances of themselves will not grant us a place of exaltation.

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D&C 22:1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other cove-

nants and to take upon himself other obligations that will make of him an heir, and he will become a member of the "Church of the Firstborn." "They are they into whose hands the Father has given all things." He will receive of the Father's fullness and of his glory. Is this worth having? It cannot be obtained without some effort.

We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." (D&C 131:6.) In ignorance of what? The philosophies of the world? No! In ignorance of the gospel truths—the saving principles and ordinances by which salvation comes! These must not only be understood, but they must be lived. Knowledge of them will not in itself save us. Obedience thereto will. And then will come the fullness of knowledge, bringing with it wisdom, power, and dominion. And the fullness of these blessings can only be obtained in the temple of the Lord. We are told that the fear (love)

of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

"Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

"And I give unto you a commandment that ye shall teach one another the doctrine of the kingdom." (D&C 88:76-77.)

Do not let us forget the words of Alma: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:32-34.)

The Lord is always merciful and kind. If we draw near unto him, he will draw near unto us. "... seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

Our chief trouble is that we do not seek diligently. Our seeking is superficial; we seem to think the Lord is bound to hear us without our putting forth much effort. Let diligence and love be our guides, and we shall find the path of eternal life.

May we all heed these warnings, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

Address delivered Saturday morning, April 5, 1969

The Precepts of Men



President Alvin R. Dyer

Counselor in the First Presidency

Once again, my brothers and sisters, we are feeling the surge and influence of this great conference of the Church. I am grateful with you that President McKay is listening and watching this broadcast.

The prophet Nephi once spoke of the woeful condition of mankind when deceived by the precepts of men. Said he:

"... wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!" (2 Ne. 28:26.)

The Lord has warned his people of the penetration of evil in the last days,

"seeking to destroy the souls of men." (D&C 10:27.)

We can see the need of these warnings in the evil trends that are deteriorating man's sense of decency and moral standards.

The divine declaration, which gives unto man the right of moral agency as once declared—"Behold, the man is become as one of us, to know good and evil" (Gen. 3:22)—has come under question, and man is seeking by the concepts of men to destroy moral agency by creating what they have chosen to call the "new morality." If we accept the evil doctrines of slanted

educational programs, we will witness a breakdown of morals that could bring about a depraved new social order.

The "new morality" denies distinctions between right or wrong, good or evil, substituting a code that decides the right or wrong of behavior according to human need, regardless of what that need is distorted to be.

If we accept the teachings of this concept, it could lead to a society burdened with mass control based upon principles of unrighteous dominion over the individual. It is well known that a communistic philosophy would like to see this succeed in America and

throughout the world.

These deceptive and shadowed objectives of well-propagandized programs are moving at a very rapid clip. The first to which I refer is sex education or family life education, which is placing emphasis on raw sex in the school classroom, creating widespread contention, causing deep concern among parents and leaders.

The programmers of this type of sex education, aware of resistance, are fortified with worked-out methods to deal with parental and community opposition. This matter needs the serious concern of an aroused public to deny the use of such materials and more firmly establish sound moral teachings in the fields of physiology and hygiene, as now provided by public school law.

The National Education Association and American Medical Association's endorsement of a maturation educational program seems to have stepped up the activity of such organizations as the Sex Information and Education Council of the United States (known as SIECUS) and the School Health Education Studies (known as SHES), with others, particularly those that are integrated in family life education courses.

With ominous precision, reputable publishing houses are competing in this untapped market with expertly prepared materials, films, and teaching aids of all sorts. Herein, because of its sensational marketable value, is a formidable danger.

False images in the life of the very young will result from their idea to teach facts of reproduction before youth are emotionally involved. The misguided fostering of sex education in the classroom on the basis that it will lessen sex ignorance and reduce illegitimate pregnancy, venereal disease, and related problems has no basis for sound conclusions. Actual experience has proven the results to be just the opposite.

Based on the slanted experience of foreign countries, whence the idea has come, infiltrations into the classroom have already been made in certain areas. Others have it under study and have launched pilot programs. Legislators throughout the country are being besieged for legislation to make it legal; some, most fortunately, to prevent it.

An article in *Look* magazine tells of sex education in a foreign country, inferring that America is far behind in the new order. This article contains perverted concepts of morals from those who would fill the school classroom with a complete exposé of sex. To accomplish this, the article suggests the need of a welfare state, to take over

certain responsibilities of parents. I quote:

"The welfare state has taken over many economic responsibilities of the parents. We are all becoming that kind of society. . . . You can spot trends that may have a chance to become dominant in other countries. In sex education, there are some local programs that are very good, but most of the United States has nothing.

"The Contraceptive Society is now here and can be pushed back as little as the industrialized society and the automobile."¹

The "new morality" requires that young people solve their own sex problems without the help of teachers or parents. What is moral and what is not moral, or whether morality is involved at all, is to be decided by the student. The most surprising and devastating of all is the effort that is being made to isolate sex education as being completely devoid of moral responsibility, fear, inhibitions, and emotional restraints.

Whether used by those who are skilled or unskilled, any teachings that describe and illustrate human reproductive organs and their functions, and any teachings that are directly counter to standards of sexual morality, do not harmonize with the gospel, and the Church is therefore opposed to such. They are void of respect and reverence for the opposite sex, life, birth, and parenthood.

We can measure what will happen in America by the experience and results in other countries that have been saturated with sex education in the school classroom. These statistics apply to one of the countries:

85% of the people believe in sex relations without marriage.

98% have had premarital relations.²

50% of the brides who kneel at the altar are pregnant at the time.³

The majority of women want free and unrestricted abortions.⁴

Concerning venereal disease, caused no doubt by the impact of sex education in this particular country, one report reveals the fact that "gonorrhea and syphilis are more widespread than in any other civilized country in the world."⁵ Another report simply describes it as "catastrophic."⁶ Yet the programmers of sex education are trying to tell us that it will curb venereal disease.

Illegitimate births, which, according to SIECUS propaganda, will be reduced by sex education, actually increased by nearly 50% in the country referred to.⁷

To claim any real benefits from such a system would not only need a so-called "brain washing" from the

earliest ages up, but would also require individuals to make choices without recognizing moral consequences.

Moving forward under the umbrella of the "new morality" is sensitivity training, which, as a tool to shape human behavior, can be, and is, used to ends that are inconsistent with gospel principles. Certain methods of sensitivity training develop a form of induced hysteria, meant to break down morals, manners, and the traditions of civility. Such approaches can do infinite harm, especially to young people.

As we view sensitivity training and other group psychology designed for interclass communication affecting the character and personal life of the individual (such as is done in T-group training, group dynamics, auto-criticism, basic encounter group, self-honesty session, and human potential workshop), emphasizing mass or consensus decision, well might we ask the question, What has happened to the unfortunate individual?

The greatest gift from God unto his children is that of personal agency. It is the foundation of spiritual culture, the principle upon which our Constitution was founded, and is the underlying obligation of our school system to maintain, yet we see it being jeopardized in the teaching methods of sensitivity training.

There are three main points of the group criticism techniques that show how the rights of the individual may be submerged:

1. An atmosphere is created by the participants to open up their behavior to the examination of others. This plays down self-reliance.

2. Steps are taken to unfreeze or destroy old values, which have been adhered to individually, and substitute mass decisions, which yield to the strongest personality of the group.

3. Gradually members may unlearn moral reactions and then experiment with new responses, adopting what they call the "new morality," which has no morals in it.

We hear the phrase, "If therapy is good for people in trouble, then it is bound to be as good or better for people who function well." As to this, I would say, woe be unto the medical doctor who would prescribe drugs and surgery for the hale and hearty.

Group criticism sessions are suggestive of methods developed by Mao's Red Guards, where participants are exhorted to public confession and are encouraged to denounce one another, all for the purpose of breaking the will. One thinks also of Nazi methods of "strength through joy" fun and games. Sensitivity training is a device used throughout Communist countries.

Sex education and sensitivity training teaching methods, when abusively used, not only break down barriers of privacy, but also provide the techniques for mass, rather than personal, decision. This tends to destroy the agency of man and is therefore evil in concept.

Church behavioral methods such as testimony meetings, priesthood and missionary report meetings, oral evaluations, and self-evaluations and confession emphasize the importance of, and preserve the rights of, the individual.

It will be of interest to know that sensitivity training has been ruled out as a teaching method in our Church institutes and seminaries.

A third deadly movement that is surging forward anew, to become united with other evil forces, is that of greater flexibility in marriage laws, which attempt to liberalize that which is already immorally liberal. A Ministry of Education's medical officer describes unchastity as not in his view unchaste, as associated with out-of-wedlock immoral activity.

A noted judge who has heard some 25,000 divorce cases tells of the immaturity of many early marriages. "If people," said he, "spent as much time contemplating marriage as they do buying a car or a house, they would be better off." In concluding his remarks, however, he suggests a period of "trial marriage," which nullifies his proper advice. Concerning this he said: "And there's much to be said for trial marriage, especially since the pill is in such widespread use."⁸

Can you contemplate with me the effects of a trial marriage system upon morals? The very idea of it fits the "new morality" concept and becomes a part of evil principles we must be alert to.

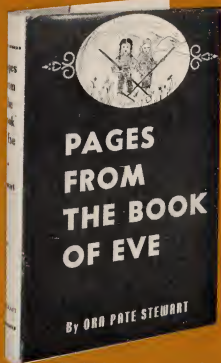
The "youth for alcohol" movement is gaining momentum. The magazine *Today's Health*, published by the American Medical Association, reports a discussion on the subject, "Should Children Be Taught to Drink?" All members of the panel, in one way or another, favored the introduction of alcohol in the life of youth, even at the age of four years, as a prevention of alcoholism.

One panelist made this comment: "The parent has the responsibility to provide a healthy total atmosphere for the child. This involves a lot of areas, including alcohol."⁹

It must be obvious, even to these noted specialists, that such a program would only intensify the misery that it would erroneously try to correct.

We must not be insensible to evil influences that are being thrust upon

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us by the perverted principles of sex education, sensitivity training, youth for alcohol, and any flexibilities in the sacredness of marriage, which are challenging moral decency and righteousness. We must unite our efforts, by organized parental councils with fathers taking part, through school boards, textbook committees, and proper legislation, to vigorously oppose such programming.

May we be reminded of the prime role that parents have in teaching children principles of truth and right.

From divine inspiration have come these words to safeguard us individually: "... let virtue garnish thy

thoughts unceasingly; *then* shall thy confidence wax strong in the presence of God." (D&C 121:45. *Italics added.*)

The Lord has told us to live by the pattern of gospel laws. Said he: "And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations." (D&C 52:14.)

Let us be mindful of these prophetic words, speaking of the evil one: "... he shall speak great words against the most high, and shall wear out the saints . . . and think to change times and laws." (Dan. 7:25.)

I bear testimony to the fact that if

we will keep our place secure in the kingdom of God, if we are to safeguard our children against the evils of the day, we must walk in paths of righteousness and keep close to that way of life found in the pattern of the gospel of Jesus Christ. Of this I testify, in the name of Jesus Christ. Amen.

FOOTNOTES

¹J. Robert Moskin, "The Contraceptive Society," *Look*, February 4, 1969, p. 53.

²*Ibid.*, p. 50.

³*U.S. News and World Report*, March 17, 1969, pp. 48ff.

⁴*Look*, op. cit., p. 50.

⁵*American Opinion*, March 1969.

⁶*U.S. News and World Report*, op. cit.

⁷*Ibid.*, p. 51.

⁸Judge Tom Williams, quoted in "Intelligence

Report," *Parade*, February 16, 1969, p. 8.

⁹*Today's Health*, February 1969, pp. 46ff.

Friday morning session, April 4, 1969

To the Humble Followers of Christ



Elder Ezra Taft Benson

Of the Council of the Twelve

Thank God for that timely and inspiring message from our beloved leader, President David O. McKay.

My remarks today are directed to the humble followers of Christ. I pray that what I have to say will be of help to them.

One of the grand promises which the Lord made when he restored his Church in these latter days was that the Church should never again be taken from the earth nor given to another people. This is reassuring, for no matter how much individual apostasy we may see occur among Church members, the Church itself shall endure and remain intact. Our task, then, is to see that we personally endure to the end in faithful fellowship with the Church.

The Lord distinguishes between the Church and its members. He said he was well pleased with the restored Church, speaking collectively, but not individually. (D&C 1:30.) During his ministry on earth, the Lord spoke of

the gospel net drawing in fish. The good fish, he said, were gathered into vessels, while the bad were cast away.

It is important to realize that while the Church is made up of mortals, no mortal is the Church. Judas, for a period of time, was a member of the Church—in fact, one of its apostles—but the Church was not Judas.

Sometimes we hear someone refer to a division in the Church. In reality, the Church is not divided. It simply means that there are some who, for the time being at least, are members of the Church but not in harmony with it. These people have a temporary membership and influence in the Church; but unless they repent, they will be missing when the final membership records are recorded.

It is well that our people understand this principle, so they will not be misled by those apostates within the Church who have not yet repented or been cut off. But there is a cleansing coming. The Lord says that his ven-

geance shall be poured out "upon the inhabitants of the earth. . . . And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me. . . ." (D&C 112:24-26.) I look forward to that cleansing; its need within the Church is becoming increasingly apparent.

The Lord strengthened the faith of the early apostles by pointing out Judas as a traitor, even before this apostle had completed his iniquitous work. So also in our day the Lord has told us of the tares within the wheat that will eventually be hewn down when they are fully ripe. But until they are hewn down, they will be with us, amongst us. The hymn entitled "Though in the Outward Church Bewildered" contains this thought:

"Though in the outward Church bewildered

Both wheat and tares together grow,
 Ere long will Jesus weed the crop
 And pluck the tares in anger up. . . .
 We seem alike when here we meet;
 Strangers may think we are all
 wheat;

But to the Lord's all-searching eyes,
 Each heart appears without disguise.
 The tares are spared for various ends,
 Some for the sake of praying friends,
 Others the Lord against their will,
 Employs, his counsels to fulfill.

But though they grow so tall and
 strong,

His plan will not require them long;
 In harvest, when he saves his own,
 The tares shall into hell be thrown."
 (Hymns, No. 102.)

Yes, within the Church today there
 are tares among the wheat and wolves
 within the flock. As President Clark
 stated, "The ravaging wolves are
 amongst us, from our own member-
 ship, and they, more than any others,
 are clothed in sheep's clothing because
 they wear the habiliments of the
 priesthood. . . . We should be careful
 of them. . . ." (Era, May 1949, p. 268.
 See also *Conference Report*, April 1949,
 p. 163.)

The wolves amongst our flock are
 more numerous and devious today than
 when President Clark made this state-
 ment.

President McKay has said that "the
 Church is little, if at all, injured by
 persecution and calumnies from igno-
 rant, misinformed or malicious enemies.
 A greater hindrance to its progress
 comes from faultfinders, shirkers,
 commandment-breakers, and apostate
 cliques within its own ecclesiastical
 and quorum groups." (Era, December
 1967, p. 35. See also *Conference Report*,
 October 1967, p. 9.)

Not only are there apostates within
 our midst, but there are also apostate
 doctrines that are sometimes taught in
 our classes and from our pulpits and
 that appear in our publications. And
 these apostate precepts of men cause
 our people to stumble. As the Book of
 Mormon, speaking of our day, states:
 "... they have all gone astray save
 it be a few, who are the humble fol-
 lowers of Christ; nevertheless, they are
 led, that in many instances they do err
 because they are taught by the precepts
 of men." (2 Ne. 28:14.)

Let us consider some of the precepts
 of men that may and do cause some
 of the humble followers of Christ to
 err.

Christ taught that we should be in
 the world but not of it. Yet there are
 some in our midst who are not so much
 concerned about taking the gospel into
 the world as they are about bringing
 worldliness into the gospel. They want

us to be in the world and of it. They
 want us to be popular with the worldly
 even though a prophet has said that
 this is impossible, for all hell would
 then want to join us.

Through their own reasoning and a
 few misapplied scriptures, they try to
 sell us the precepts and philosophies of
 men. They do not feel the Church is
 progressive enough—they say that it
 should embrace the social and socialist
 gospel of apostate Christendom.

They are bothered that President
 McKay believes that "the social side of
 the Restored Gospel is only an incident
 of it; it is not the end thereof." (Letter
 of the First Presidency to Dr. Lowry
 Nelson, July 17, 1947.)

They attack the Church for not being
 in the forefront of the so-called "civil
 rights movement." They are embar-
 rassed over some Church doctrine, and
 as Lehi foretold, the scoffing of the
 world over this and other matters will
 cause some of them to be ashamed and
 they shall fall away. (See 1 Ne. 8:28.)

Unauthorized to receive revelation
 for the Church, but I fear still anxious
 to redirect the Church in the way they
 think it should go, some of them have
 taken to publishing their differences
 with the Church, in order to give their
 heretical views a broader and, they
 hope, a more respectable platform.

Along this line it would be well for
 all of us to remember these words of
 President George Q. Cannon:

"A friend . . . wished to know
 whether we . . . considered an honest
 difference of opinion between a mem-
 ber of the Church and the Authorities
 of the Church was apostasy. . . . We
 replied that we had not stated that an
 honest difference of opinion between a
 member of the Church and the Author-
 ities constituted apostasy, for we could
 conceive of a man honestly differing
 in opinion from the Authorities of the
 Church and yet not be an apostate;
 but we could not conceive of a man
 publishing those differences of opinion
 and seeking by arguments, sophistry
 and special pleading to enforce them
 upon the people to produce division
 and strife and to place the acts and
 counsels of the Authorities of the
 Church, if possible, in a wrong light
 and not be an apostate, for such con-
 duct was apostasy as we understood
 the term." (*Deseret News*, November 3,
 1869.)

The world teaches birth control.
 Tragically, many of our sisters sub-
 scribe to its pills and practices when
 they could easily provide earthly
 tabernacles for more of our Father's
 children. We know that every spirit
 assigned to this earth will come,
 whether through us or someone else.
 There are couples in the Church who



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think they are getting along just fine with their limited families but who will someday suffer the pains of remorse when they meet the spirits that might have been part of their posterity. The first commandment given to man was to multiply and replenish the earth with children. That commandment has never been altered, modified, or cancelled. The Lord did not say to multiply and replenish the earth if it is convenient, or if you are wealthy, or after you have gotten your schooling, or when there is peace on earth, or until you have four children. The Bible says, "Lo, children are an heritage of the Lord: . . . Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3, 5.) We believe God is glorified by having numerous children and a program of perfection for them. So also will God glorify that husband and wife who have a large posterity and who have tried to raise them up in righteousness.

The precepts of men would have you believe that by limiting the population of the world, we can have peace and plenty. That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam's household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people.

And so far as limiting the population in order to provide plenty is concerned, the Lord answered that falsehood in the Doctrine and Covenants when he said:

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

A major reason why there is famine in some parts of the world is because evil men have used the vehicle of government to abridge the freedom that men need to produce abundantly.

True to form, many of the people who desire to frustrate God's purposes of giving mortal tabernacles to his spirit children through worldwide birth control are the very same people who support the kinds of government that perpetuate famine. They advocate an evil to cure the results of the wickedness they support.

The world worships the learning of man. They trust in the arm of flesh. To them, men's reasoning is greater than God's revelations. The precepts of man have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tanta-

mount to a major investment in error. Very few men build firmly enough on the rock of revelation to go through this kind of an indoctrination and come out untainted. Unfortunately, of those who succumb, some use their higher degree to get teaching positions even in our Church educational system, where they spread the falsehoods they have been taught. President Joseph F. Smith was right when he said that false educational ideas would be one of the three threats to the Church within. (*Gospel Doctrine*, pp. 312-13.)

Another threat, and he said it is the most serious of the three, would be sexual impurity. Today we have both of these threats combined in the growing and increasingly amoral program of sex education in the schools. At the last general Relief Society conference of the Church, Elder Harold B. Lee quoted President J. Reuben Clark, Jr., in regard to this matter. Let us listen and learn from the following wise words of this seer, President Clark:

"Many influences (more than ever before in my lifetime) are seeking to break down chastity with its divinely declared sanctity. . . .

"In schoolrooms the children are taught what is popularly called 'the facts of life.' Instead of bringing about the alleged purpose of the teaching, that is, strengthening of the morals of youth, this teaching seems to have had directly the opposite effect. The teaching seems merely to have whetted curiosity and augmented appetite. . . ." (*Relief Society Magazine*, December 1952, p. 793.)

"... A mind engrossed in sex is not good for much else. . . .

"Already the schools have taught sex facts *ad nauseam*. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. . . .

"A work on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproductive processes in order to keep clean. . . ." (*Era*, December 1949, p. 803. See also *Conference Report*, October 1949, p. 194.)

Our *Church News* editorials have warned us about sex education in the schools. As the April 1, 1967, editorial stated:

"Sex education belongs in the home. . . . Movements to place sex education in nearly all grades of public schools can end only in the same result which came to Sweden."

In answer to inquiries that have been received by the First Presidency about

sex education in the schools, they have made the following statement: "We believe that serious hazards are involved in entrusting to the schools the teaching of this vital and important subject to our children. This responsibility cannot wisely be left to society, nor the schools: nor can the responsibility be shifted to the Church. It is the responsibility of parents to see that they fully perform their duty in this respect."

When you make a close study of the Sex Information and Education Council of the United States (known as SIECUS), which is the major organization pushing sex education in the schools, and read their literature and learn of their amoral leadership, you can better appreciate why the Church is opposed to sex education in the schools, whether it is called family living program or by any other name. I commend the parents who have worked to keep it out of their schools and those who have pushed it out or are attempting to do so. They must love their children.

Let us consider another precept of men: One of the tragedies of the Korean War was the fact that the enemy was able to brainwash some of our men. Those methods, highly refined and deviously developed, have been introduced on a broad scale into our own country by some behavioral scientists through a program commonly called sensitivity training. While claiming otherwise, the overall effect of this training has been to break down personal standards, encourage immorality, reduce respect for parents, and make well minds sick.

As in Korea, the heart of the training involves trying to get each member of a group to self-criticize and confess as much as possible to the group. Now any informed holder of the priesthood knows that this is directly contrary to the word of the Lord as contained in the Doctrine and Covenants, Section 42, verses 88-92. Only when a person has sinned against many people is he to make a public confession.

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her." (D&C 42:92.)

As President Brigham Young put it, "... if you have sinned against your God, or against your selves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it." (*Discourses of Brigham Young*, p. 158.)

But some sensitivity training doesn't stop there. They usually want each



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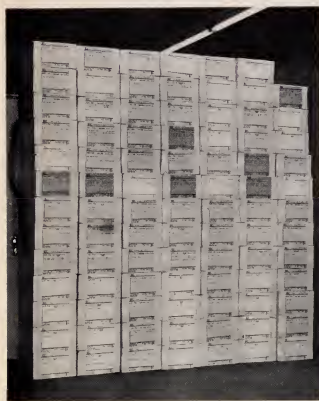
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person to tell the group about all of their innermost feelings, their personal secrets, their fears, their repressed desires. They have even conducted nudity sessions as a means of supposedly breaking down their inhibitions. They want the group to know each other's vulgar thoughts and lustful ideas, their hates, envies, jealousies. But this flies in the face of the counsel of the Prophet, who has said, "All such evils you must overcome by suppression. That is where your control comes in. Suppress that anger! Suppress that jealousy, that envy! They are all injurious to the spirit. . . ." (President David O. McKay, *Gospel Ideals*, p. 356.)

In these sensitivity sessions one's standards, religion, family, and friends may be subjected to brutal and prolonged attack by the group. And when it's all over, if you've confessed all and had your values and ideals smashed, you may doubt if there is much worth believing or defending, and your loyalties may now have been realigned away from your family and church toward the group—for on them you may now feel very dependent, and you may be more anxious to get their consensus on a position and their approval than to find out what's right and do it.

When General William F. Dean was released from a Korean Communist prison camp, the young Chinese psychologists who had been trying to break him said: "General, don't feel bad about leaving us. You know, we will soon be with you. We are going to capture your country." Asked how, they replied: "We are going to destroy the moral character of a generation of your young Americans, and when we have finished you will have nothing with which to really defend yourselves against us."

And so the precepts of men are at work on our youth in so many ways. Said President Clark, "... a tremendous amount of the modern art, of the modern literature and music, and the drama that we have today is utterly demoralizing—utterly." (*Relief Society Magazine*, December 1952, p. 792.)

Have you been listening to the music that many young folks are hearing today? Some of it is nerve-jamming in nature and much of it has been deliberately designed to promote revolution, dope, immorality, and a gap between parent and child. And some of this music has invaded our church cultural halls.

Have you noticed some of our Church dances lately? Have they been praiseworthy, lovely, and of good report? "I doubt," said President McKay, "whether it is possible to dance most of the prevalent fad dances in a man-

ner to meet LDS standards." And what about modesty in dress? When was the last time you saw a high school girl wearing a dress that covered her knees? The courageous address of Elder Spencer W. Kimball a few years ago entitled "A Style of Our Own" is certainly applicable today.

I want to congratulate the Tabernacle Choir for their attire. It was noted that in their broadcast at Constitution Hall during the inaugural festivities, all the ladies seated on the front row had dresses that covered their knees.

Now what kind of magazines come into your home? With perhaps one or two exceptions, I would not have any of the major national slick magazines in my home. As President Clark so

well put it, "... take up any national magazine, look at the ads and, if you can stand the filth, read some of the stories—they are, in their expressed and suggestive standards of life, destructive of the very foundations of our society." (*Conference Report*, April 1951, p. 79.)

Now hear this test proposed by President George Q. Cannon: "If the breach is daily widening between ourselves and the world . . . we may be assured that our progress is certain, however slow. On the opposite hand, if our feelings and affections, our appetites and desires, are in unison with the world around us and freely fraternize with them . . . we should do well to examine ourselves. Individuals in such a condition might possess a nominal position in the Church but

would be lacking the life of the work, and, like the foolish virgins who slumbered while the bridegroom tarried, they would be unprepared for his coming. . . ." (*Millennial Star*, Oct. 5, 1861 [Vol. 23], pp. 645-46.)

To repeat again from the Book of Mormon, "... they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

May we cherish God's revelations more than man's reasoning and choose to follow the prophets of the Lord rather than the precepts of men is my humble prayer, in the name of Jesus Christ. Amen.

Our Path in Today's World



Bishop John H. Vandenberg

Presiding Bishop

Sometime ago a friend sent me a short story put in verse by Sam Walter Foss. Though it was written several decades ago, the message seems particularly relevant today. It is entitled "The Calf-Path," and reads as follows:

"One day through the primeval wood
A calf walked home as good calves
should;
But made a trail all bent askew,
A crooked path as all calves do. . . .

"The trail was taken up next day
By a lone dog that passed that way;
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bellwethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was
made.

"And many men wound in and out,
And dodged and turned and bent
about,
And uttered words of righteous wrath
Because 'twas such a crooked path; . . .

"The forest path became a lane
That bent and turned and turned
again:

This crooked lane became a road,
Where many a poor horse with his
load
Toiled on beneath the burning sun,
And traveled some three miles in
one. . . .

"The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare. . . .

"Each day a hundred thousand rout

Followed this zigzag calf about
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

"... For men are prone to go it blind
Along the calf-path of the mind,
And work away from sun to sun
To do what other men have done.
They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue,
To keep the path that others do.
They keep the path a sacred groove,
Along which all their lives they move;
But how the wise old wood-gods laugh,
Who saw the first primeval calf."

In today's world there are many paths for people to travel. There are some who, like those who followed the calf, are pursuing a course in life for no other reason than that others have preceded them. They follow a path without thinking where it may lead them or even who made the path. They justify their course because it is so well traveled.

With so many ways meandering in so many directions, some may be confused. Careful analysis reveals, however, that the solution is a matter of defining our objectives and then following the path that leads to them. Every person should analyze the ultimate destination of the way he is traveling.

An unkind word spoken by a husband to his wife may start a conflict at home that leads to misery, turmoil, and ultimately divorce.

You can visualize the destination of the journey that begins with the neglect of children in order to pursue worldly goods. Yet many mothers persist in traveling such a course.

What about the path that starts with that first so-called social drink? This could lead to mistrust, immorality, poverty, broken homes, and broken lives.

Has good ever come from walking the path of drug abuse? No. It leads rather to addiction, insanity, immorality, suicide, and a dissipated life.

Exposure to suggestive, obscene literature and entertainment, which provides repeated examples of indiscretion and immorality, leads to a breakdown in one's moral values. A person soon finds that by this subtle means he has been induced to tread the path to the point where immorality becomes a common and accepted practice with him, with personal degradation and misery the end products.

Yet in spite of their destinations, these paths have many travelers. It is of such evil ways the Lord was speaking when he counseled against them and said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto." (Matt. 7:13.)

The idea that a person would have to try each of these paths before he could judge whether it be wrong is a cunning plan laid by the adversary to entrap the souls of men. A continual exposure to evil ways develops a lowered resistance to them, a higher degree of tolerance for sin, which eventually leads to the embracing of the evil practices. Do not forget that the very ability which man has to learn from the experiences of others sets him above the animal world.

To avoid the broad way, spoken of by the Master, it is necessary for all persons to periodically evaluate the course of their lives and to envision the ultimate end toward which they are traveling.

In the story "The Mansion," by Henry Van Dyke, one of the characters by the name of John Weightman envisioned the ultimate result of the path of life on which he traveled.

One evening as he prepared to retire, he opened the Bible and read from Matthew, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven. . . ." (Matt. 6:19-20.)

He fell asleep feeling comfortable in that he had been a benefactor, since he had donated generously to charities, foundations, and other worthy causes. As he slept, he dreamed that he visited the life after death and was to receive his mansion. He was dismayed to find that his mansion in the other world was only a hut in a big field of weeds. He complained to the guide, "Surely, sir, there is something wrong."

"There is no mistake," said the guide, "Were not all these endowments carefully recorded on earth where they would add to your credit? Verily you have had your reward for them. Would you be paid twice?"

Humbled, Weightman asked, "What is it that counts here?"

The guide replied, "Only that which is truly given. Only that good which is done for the love of doing it. Only those plans in which the welfare of others is the master thought. Only those labors in which the sacrifice is greater than the reward. Only those gifts in which the giver forgets himself. These are the things that the King never forgets; and because there were few of them in your life, you have a little place here."

Helaman, the Nephite leader and prophet, counseled his sons that they might be equipped with the discernment to select the proven and eternal path. He said, "And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless woe, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.)

In this day when the adversary is

endeavoring to lead mankind "carefully down to hell" (2 Ne. 28:21), it is imperative that parents lead and discipline their children in the teachings of the gospel. Our youth need this guidance and direction, and they themselves want it. They plead within, as did the psalmist, "Make me to go in the path of thy commandments; for therein do I delight." (Ps. 119:35.)

The gospel is described by the Savior in this way: "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) It requires discipline to travel this narrow way.

In our modern world we talk of and use a method to efficiently and effectively accomplish a project. It is known as the "critical path" method. This method is a way of correlating the chain of critical activities necessary for the completion of a given project, calling for high discipline in timing and filling each step in productive order.

The critical path is the narrow way, and in business, education, science, or life we must follow a critical path or narrow way to achieve ultimate success. Thus it becomes a matter for you and me to consider. Someone calls it to our attention in this manner:

"Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for—and if you can discover and develop the elements of value in your nature, your life will take on the beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches. I say, if you can, for this procedure takes wisdom, and wisdom is the fruit which ripens slowly. Perhaps you are not yet wise; perhaps you are still incapable of self-analysis; perhaps you are confused amid the surfaces and appearances of life; perhaps your code of conduct is based upon the customs of the times and the sayings of the alleged sages; perhaps you are disheartened and discouraged—even in frenzy of retreat before the things in your life which seem to oppose you and beat you back. But even so, this is but a condition or mood which is not final—the condition will right itself, the mood will pass." (Richard Wightman, *The Speakers Desk Book* [Maxwell Drake, 1937], p. 686.)

To this I might add, you will achieve ultimate success if you will align yourself to the discipline required by the narrow way which leads to eternal life. There is great joy and satisfaction in the realization of so embarking, as evidenced by the words of a missionary in the mission field:

"... I have come to an understanding of the meaning of life—why I am here and where I want to go.

"It amazes me how little I knew about the gospel before. Sure, I had a lot of facts down, but I just hadn't caught the vision. I had heard people say that the gospel was and is a message of happiness and good news, yet I didn't understand why. It is here that I have begun to feel the joy that the gospel was established to give to man.

"Here, material and worldly things have taken on a second importance; and because I attach a greater im-

portance to what is important, I am happier than before. Christ promised that if we seek first his kingdom, all other things will be added unto us. I know this is true.

"At home when I didn't like something, I went away from it; here I can't. I have to face it, learn to get along in situations and with people that are hard to get along with. How great it is to find that you have conquered something that you otherwise would run away from!

"Every day is spent trying to be more successful, doing things that are hard, and growing from it." (Willard Mitt

Romney, "Without a Worry in the World," *Era*, January 1969, p. 75.)

Many parents and youth of the Church are securing their lives against the forces of evil by following the counsel of the Savior.

No one, it would seem, would knowingly follow a "calf-path" through life, yet carelessly they may do just that.

We must not be deceived. That established by the Savior is the only proven way; it is the only way that can stand the test of the eternities. May we follow him into the joy of eternal life, I pray in the name of Jesus Christ. Amen.

Loyalty and Freedom



Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I rejoice to be with you today. I have been inspired and strengthened by the beautiful music and the messages of President McKay and our other leaders.

We are living in a remarkable age, the dispensation of the fulness of times, and I am grateful for the knowledge that God lives and that Jesus is the Christ, our Savior and Redeemer.

I also bear my witness to you that the gospel of Jesus Christ has been restored in its fullness through the instrumentality of the Prophet Joseph Smith, and that there is a Prophet of God on the earth today, our beloved President David O. McKay. May the Lord bless and sustain him.

Despite the fact that we are living in a wonderful age, as has been stated, we are living in a troubled world with an abundance of problems. In reality, this is one of the great purposes of life, to meet challenges and obstacles and learn to overcome them. Meeting obstacles and learning to overcome them give us experience, and each experi-

ence should be for our good.

Today we hear much about the need to "tell things as they are," the need for honesty and consistency in living, and the need for greater freedoms.

Someone has said, "There are two freedoms: the false freedom where one is free to do what he likes, and the true freedom where one is free to do what he ought to do."

I think it is appropriate and timely to discuss some things as they are and can be, as well as to consider the difference between loyalty and disloyalty as pertains to the true and false freedoms.

First, loyalty to true freedom principles or causes embraces love, dedication, faith, allegiance, willingness to sacrifice, and many other qualities that contribute to achievement and happiness.

Disloyalty to true freedom principles or causes embraces betrayal, unfaithfulness, disaffection, sedition, infidelity, and other qualities that contribute to failure, destruction, and unhappiness.

Loyalty to false freedom principles can only bring delusion, a counterfeit happiness, and eventual destruction. False freedom principles include such things as the abuse of one's body by the use of drugs, liquor, and tobacco, as well as sexual immoralities. False freedom principles likewise include the spread of communistic doctrine and protest by force.

In reality, true freedom can only exist in doing what is right, in being loyal—yes, in doing what we ought to do.

Let me be more specific and identify some things we ought to do to enjoy true freedom.

We should be loyal to ourselves, our family, friends, employers, our God, church, and country.

Insofar as loyalty to oneself is concerned, the great poet Shakespeare gave some sage advice when he said, "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." (*Hamlet*, Act 1, Sc. 3.)



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One is true and loyal to himself:

When he develops himself mentally, physically, and spiritually;

When he develops a proper standard by which all decisions are made and unwaveringly follows the standard;

When he keeps his self-respect and the respect of others by being noble and consistent in his ideals, acts, words, and thoughts;

When he combines faith with works in serving his God and his fellowmen.

Loyalty to one's family and friends is likewise basic and paramount. It indicates love and affection.

President McKay has said that no other success can compensate for failure in the family.

The Church provides a family home evening program, which gives the family an opportunity to understand the principle of loyalty and how to make it a part of their lives.

President McKay has promised that as family home evenings are held, great blessings will result, in that there will be love at home, and obedience to parents will increase, and faith will develop in the hearts of the youth.

Family loyalty means for every member to support and sustain every other member. Loyalty in the family embraces love and appreciation and is evidenced by a willingness to sacrifice for and serve one another.

Loyalty to friends makes it possible for them to rely on you and you on them, and what a wonderful sense of security this brings.

In one's business relations, loyalty to an employer is most vital. Loyalty here means to be faithful and trustworthy and to give the best of your ability, recognizing that your employer's success is reflected in your welfare. Loyalty produces power and effectiveness. An ounce of loyalty is worth a pound of cleverness.

What does loyalty to God and church imply?

Simply stated, it would seem to be doing God's will without reservations.

Our Lord and Savior set the pattern of loyalty in Gethsemane when in his prayer to the Father he said, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36.)

Judas set the pattern of disloyalty as he betrayed his Master, the Christ. He became madly remorseful, but under the influence of Satan, he hanged himself, the final chapter of his disloyalty.

The great dedication of the Prophet Joseph Smith and other mighty men of modern Israel illustrates the meaning of loyalty to God and to church.

And the Lord has told us: "Let no man be afraid to lay down his life for

my sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

An interesting experience is told of Brother J. Golden Kimball in speaking to a meeting of Saints on the subject of tithing. He said, "All of you who would be willing to die for the gospel please put up your hands." Nearly every hand in the congregation was raised.

Then he said, "All of you who have been paying an honest tithing please raise your hands." It seems that only a few hands were raised.

Brother Kimball turned to the bishop and said, "See, they would rather die than pay their tithing."

Tithing, of course, is only one of God's commandments that tests our loyalty. Loyalty is truly one of the great eternal principles of the gospel of Jesus Christ.

Now with respect to being loyal to our country:

It is traditional that those elected or appointed to important governmental positions take an oath of allegiance. Public servants must be loyal to the office to which they are elected or appointed. Disloyalty results in distrust and can result in impeachment or dismissal.

We know that the Constitution of our country is a divinely established document, and in the words of modern-day scripture we recognize that it "should be maintained for the rights and protection of all flesh, according to just and holy principles." (D&C 101:77.)

The position of the Church in this matter is clearly stated in the twelfth Article of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Now in considering things as they are, in considering the need of honesty and consistency in living, and in considering the need for greater freedoms, never let us forget that we must choose where we place our loyalties.

As Joshua of old declared, "... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

There are many today who have chosen to serve the Lord and are giving much, yes, even their lives, for true freedom principles that bring us real happiness, growth, and development. On the other hand, there are others who are loyal to false freedom principles that would, if they prevailed, destroy us as individuals and as a country.

Always remember that what we do,

far more than what we say, shows where our loyalties are.

My counsel to you is to live for true freedom, choose the right, do what you ought to do, and make the choice that Joshua did—to serve the Lord.

Never give your loyalty to a cause that will bring you a false freedom of delusion, counterfeit happiness, failure, and eventual destruction. Your loyalties set the pattern for your life and

eventually become a way of life for you.

Be loyal to yourself, your family, your God and church, your country, friends, and employers. This will assure you true freedom and independence and result in peace, great achievement, happiness, and eventually eternal life. It has been said by W. H. Murray that until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. The mo-

ment one definitely commits himself, then Providence moves too. I know this is true.

Let us all, as in the words of our glorious hymn, commit ourselves to be "True to the faith that our parents have cherished, True to the truth for which martyrs have perished, To God's command, Soul, heart, and hand, Faithful and true we will ever stand." (*Hymns*, No. 157.)

In the name of Jesus Christ. Amen.

The Growing Problem of Drug Abuse



President Loren C. Dunn

Of the First Council of the Seventy

By invitation I recently attended a conference on drug abuse that was called by a group of concerned citizens.

Speaking at this gathering were experts in this field from throughout the United States. Their messages were in accordance with that which has been echoed by almost every group investigating this problem, and that is: Drug abuse is on the increase, especially among our youth.

Despite the valiant efforts of law enforcement, the availability of drugs is increasing. In fact, according to youthful offenders, drugs are readily available through what they term as "the underground" in most of our high schools.

It is evident that this is a fast-growing problem within the United States and Canada, and it is also having its effect on many countries throughout the world.

There is a great need for us as Church members to support efforts in our communities to strengthen law enforcement and encourage other programs designed to deal with the drug abuse problem.

In listening to a group of youthful former drug users, they stated that

it frightens them to think that possibly as many as 50 per cent of their fellow high school students might at least try marijuana at some time with a smaller number continuing on to other drugs.

These are students who evidently come from all backgrounds and economic levels of life.

Should these young people be correct in their estimates, we would have to face the realization that each of our children sometime is going to be faced with the temptation of drug use.

The reason most youthful offenders start on drugs gives us some idea as to what we might do to prevent this disastrous situation. When one group was asked why they started, they said without exception, "We were alienated from our parents."

Somehow, in the home the love, confidence, and self-assurance that should have been conveyed from parents to children was not conveyed. Parents failed to understand the children, and the children failed to understand the parents; and in frustration and alienation the children sought escape by turning to drugs.

These youthful offenders had been

given material gifts by their parents, but these gifts seemed to be in place of love instead of an expression of love.

If there are love and unity at home, and if children feel comfort there, they will know what to do when this problem presents itself. But if there are bitterness and disharmony and mistrust, then it is possible that they will seek escape through any form of vice available.

President McKay has the following to say about the importance of example in our homes:

"I believe that parents generally are teaching their children the gospel, yet I am convinced that there is still much opportunity for improvement in this regard. I am not thinking of the set hours in which you sit down to teach these doctrines to your children, but of the example fathers and mothers give to their children regarding the faith that is dear to your hearts. Your example will teach these principles more effectively than what you say. Out of our homes come the future leaders of the government. If our homes were all they should be, the nation would be safe." (*Gospel Ideals*, p. 482.)

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I believe that the example of which President McKay speaks is most important.

It's a simple step for a young person to go from faith and love and confidence in an earthly father to faith and love and confidence in our Heavenly Father, and what better heritage can we give him than the ability to communicate with God.

From Alma we read:

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Al. 37:37.)

On another occasion President McKay said:

"Children deserve to be taught intelligent obedience. Unhappiness in the child's life, as in the adult life, springs largely from nonconformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand. . . . I do not mean getting control by cruelty, nor by foolish threats, but merely by letting the child know that he is part of a community in the home; and that the other children have their rights and each child must respect those rights.

"There is the beginning of democracy, and it is in the home." (*Gospel Ideals*, p. 488.)

And again the Prophet has said:

"Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the cattle, though you fail to produce good crops, ever study to hold your children's love." (*Gospel Ideals*, p. 484.)

The responsibility of communication is not alone on the shoulders of parents. The youth also have a responsibility to contribute love and strength to the family organization.

I recall a stage play that recently was made into a movie. It dealt with parents whose only child, a son, returned from military service. The father and son had never been close. It was a situation in which both father and son loved each other but were unable to find ways to express themselves, and therefore hostilities arose because each thought the other did not like him. It was a breakdown of communication.

But now the son was home from the army, and things were different. The father and son began to establish a whole new relationship. The high

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point of the play came when the boy said to his father something like this:

"Dad, I always resented you when I was younger because you never told me that you loved me, but then I realized that I had never told you that I loved you either. Well, Dad, I'm telling you now: I love you."

For one electrifying moment the father and son embraced each other as

the pent-up love and appreciation of years came flooding out. This probably would never have happened had the son not realized that he was as guilty of lack of expression as his parents.

So young people can make a difference. They can contribute to the love in their own home by expressing their love for parents and in supporting the family. May the Lord bless us to know

that it is not our material heritage that can meet and defeat this problem of drug abuse, but our spiritual heritage as expressed in the sanctity of the home and the strength of the family. May our homes be havens of spiritual strength and may we constantly bear witness to our children in word and deed of those truths that make a difference.

In the name of Jesus Christ. Amen.

Commitment to Christ



Elder Marion D. Hanks

Assistant to the Council of the Twelve

I have two commitments today that I should like to fulfill. One I undertook upon reading a letter yesterday from one of our choice chaplains serving a second tour of duty in Vietnam, once again moving among those engaged in the most serious of the fighting. His letter asks, "Will you ask the brethren specifically to mention the wives and the children of the servicemen over here from time to time. They have it harder than we do."

I pledge, and ask you to join me, that I will remember and seek to put actively into effect my interest in the wives and children and parents of those who are far away, giving what has to be given to preserve the high ideals of this land, and thus to express to all mankind their own concern for the well-being of those who are not able to take care of themselves.

The second commitment I carry out for a young Scotsman who a few days ago in Britain at a meeting of students expressed his love for President McKay, and then said, "President McKay, will you nae come back again?"

If the Lord will bless me in these few moments I would like to talk about the meaning of this day that we cele-

brate with all Christians everywhere, a day signal and significant, a day pivotal in the whole history of mankind.

Perhaps I can do that best by reading a few words that came to my mind as I stood not long ago in the catacombs outside Rome on the Appian Way, where multitudes of Christians gave their lives rather than relinquish their convictions or their faith. This is one of the things I remembered and was pleased to look up and read again on my return. It is a letter written by Cyprian, a martyr in the third century, to his friend Donatus. He wrote from Carthage:

"This seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see—brigands on the high roads, pirates on the seas, in the amphitheaters men murdered to please applauding crowds; under all roofs misery and selfishness. It is really a bad world, yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better

than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians and I am one of them."

And then in a magazine some years ago I read and was deeply moved by another account. It had come freshly to view after centuries of being hidden.

On May 13, 303 A.D., in the Algerian city of Cirta (now Constantine), one Munatus Felix, high priest of the emperor, personally led a raid on a Christian worship service. He took with him a stenographer, whose report, taken in shorthand, sounds disconcertingly familiar to modern ears.

"Bring out whatever scriptures you have got," commanded Felix, after his men had collected all the evidence they could find. A subdeacon brought only one large book, explaining that the lectors kept the rest. Felix said to them: "Identify the lectors." They said: "We are not informers. Here we stand. Command us to be executed." Felix said, "Put them under arrest."

And the editorialist noted, "No one knows how many thousands were rounded up in such raids and executed. They could easily have saved their skins

by staying home and saying their prayers in comfortable privacy. But they insisted on the right to come together [in the name of Christ]."

Easter is a time when those who believe in and accept his name gratefully worship the risen Redeemer. Men of goodwill everywhere join in the solemn celebration. What was so important about him?

Why the total commitment of Cyprian and the saints at Circa? In these few brief moments, in outline form, let me offer an answer. or an answer.

His was a redemptive story.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

He was a God, a member of the godly council, the Son delegated by his Father for a holy mission. He was a God who came to earth and walked among men and suffered more than any man could suffer, because this was his mission, and in him was the love which made it possible for him to do what he had to do.

He was a creator, indeed the creator of this world, under the direction of his Father.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:24.)

"For by him were all things created, that are in heaven, and that are in earth." (Col. 1:16.)

"God . . . Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1-2.)

He was the Firstborn in the spirit.

" . . . I was in the beginning with the Father, and am the Firstborn." (D&C 93:21.)

His mission was prophesied long before he was born into the world.

" . . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

He was the Only Begotten in the flesh, on this earth the only one begotten of a divine Father and an earthly mother.

" . . . I beheld his glory, as the glory of the Only Begotten of the Father. . . " (D&C 93:11.)

He was alone without blemish, and yet he learned.

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

He was tempted, but would not yield. It isn't so hard for us to identify, is it, with one who was tempted, even as we are tempted?

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18.)

After Christ had fasted for 40 days and nights, he was invited to use his marvelous powers to serve himself, to satisfy himself, to save his own life, to turn stones into bread, and he would not.

The tempter said to him, in effect, "Win the plaudits of the crowd; it will be easy for you. Please them, gain their acceptance. Cast yourself down. Then they will listen to your important message." But he would not.

He was offered power and glory in exchange for his soul, and he would not.

We have similar temptations in our own time, and so we can identify.

He was the servant of all. One of his last earthly acts was to wash the feet

of his disciples.

He suffered both body and spirit.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent." (D&C 19:16.)

He died willingly, alone, for this was how it must be. There had to be a propitiation, by one of his unique qualifications, for the sins of men—our sins—payment for which, through the love of God and the love of his Son, was made on Calvary's hill.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

"But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54.)

"My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

I bear testimony and thank God for this Good Friday, tragic as are the events which it commemorates, and for what it means to me and to all men, for what it lays before men of a future, for this day had to happen in order that Easter and its glorious events could come to pass.

The pure in heart shall see God. Those who become the manner of man he was, who walk in the Spirit, will see him, and will be his.

I pray God to bless us, that all the good and wholesome and sweet feelings of the Christian world at this sacred season may motivate us and all who worship his name and seek to do his will to the kind of commitment spoken by Cyprian, to the kind of courage and devotion known by those who died in the catacombs so long ago—they who loved him well and paid whatever price was necessary to demonstrate that.

In the name of Jesus Christ. Amen.

Fly a Rocket Creed

By H. Joan Owen

*There is never time enough
to fill life's daily need;
Details eat the hours up
with supersonic speed;
Mortality's inconstant clock
consumes with glutton greed.
As satellites we orbit earth,
and neither hear nor heed
Our inner warning radar beams,
nor take the time to feed*

*Malnourished souls; but in pursuit
of temporal goals, concede
Eternity. But come! Before
propulsion wanes, proceed
To higher spheres; re-program thought
to fly a rocket creed
And soar from final countdown, driving
freedom's stellar steed,
Before our upward thrust is gone,
and guilt usurps the deed.*

The Certainty of the Resurrection



Elder Spencer W. Kimball
Of the Council of the Twelve

My beloved brothers and sisters and friends, I hope that all of you were as uplifted as I was this morning by the inspired messages of our Prophet and the other brethren.

This is Easter time, when the minds of many people are centered upon the Lord Jesus Christ, and may we speak again of his glorious resurrection. I join my testimony with that of these fine singers in the theme "I know that my Redeemer lives."

One Christmas time some years ago, we walked the paths that Jesus walked. We spent some precious hours in what is said to be the Garden of Gethsemane and tried to imagine the sufferings through which he moved in anticipation of his crucifixion and resurrection. We were near the places where he prayed, where he was taken prisoner, where he was tried and condemned.

Outside the city walls, we climbed the caliche hill, pockmarked with little caves, making the rounded end look like a skull, and we were told that this was Golgotha, the place where he was crucified. We zigzagged down the backside of the hill around to the sheer cliff-side of it and entered the small window-size aperture into a rough-hewn cave in which it is said the body had lain.

Some hours we spent in the little garden outside this tomb and absorbed the gospel story of his burial and of his resurrection, which here had taken place. We read thoughtfully and prayerfully of the coming of the women to the sepulchre, the angel of the Lord rolling away the stone, and the discomfiture of the recreant keepers.

We could almost imagine we saw

the two angels in shining garments who spoke to Mary, saying, "Why seek ye the living among the dead?"

"He is not here, but is risen. . . ."

The Lord had predicted: ". . . The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7.)

We remembered the dialogue between Mary, the angels, and the Lord: ". . . Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

She turned and "saw Jesus standing, and knew not that it was Jesus."

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:13-17.)

We then walked laboriously up the rather steep Mount of Olives, possibly the approximate path he walked, a prelude to his ascension after having spent 40 days after resurrection on the earth and having, by many infallible proofs, brought sureness to the hundreds of people who had come now to realize his resurrection was real.

And now he was on the top of the Mount of Olives and was saying to

these greatly concerned and loved men, ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

As we sat at the trunk of an ancient olive tree there and read these scriptures, we could easily imagine the Lord standing near this spot in the group of worried, loving, wondering men; and then the fog rolled in, the cloud settled down over the top of the hill, and he was gone. Then we could almost hear the angels in white apparel saying:

"... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

And now we consulted Paul's writings to the Ephesians:

"Wherefore he saith, When he ascended up on high, he led captivity captive. . . ."

"He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4:8, 10.)

Sometimes our celebrations of notable occurrences seem to take on earthly color, and we do not fully realize the significance of the reason for the celebration. This is true of Easter, when too often we celebrate the holiday rather than the deep significance of the resurrection of the Lord. They must be unhappy indeed who ignore the godship of Christ, the sonship of the Master. We feel sorry indeed for those who call the supreme miracle of the resurrection "but a subjective experience of the disciples rather than an

actual historical event."

We know truly that all this is real. Christ spoke of himself to Nicodemus: "... We speak that we do know, and testify that we have seen; and you receive not our witness." (John 3:11.)

And then we remember that Peter testified:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

"But ye denied the Holy One and the Just. . . .

"And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14-15.)

Boldly, Peter and John stood before the council and said again:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man [the former lame man] stand here before you whole. . . .

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

When the council chastised the two apostles and commanded them not to speak or teach such things in the name of Jesus, they answered and said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.)

"And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts 4:33.)

We also know the resurrection is real. The living Peter said to the council of persecutors:

"The God of our fathers raised up Jesus, whom ye slew and hanged on the tree. . . .

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:30, 32.)

We stand in awe before the great Peter, who had so completely received his total assurances and who had so graciously donned the robe of leadership and the mantle of authority and the courage of the inspired and assured. What strength he had come to have as he led the saints and faced the world with all its persecutors, unbelievers, and difficulties. And, as he rehearsed over and over his absolute knowledge, we glory in his stamina as he faced mobs and prelates, officials who could take his life, and as he boldly pro-

claimed the resurrected Lord, the Prince of Peace, the Holy One and the Just, the Prince of Life, the Prince and Savior. Peter certainly now was sure, impregnable, never to falter. We should gain much sureness by his certainty.

It is significant to read the words and the testimony of Stephen, a holy martyr, who gave his life for his faith.

Stephen "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

Stephen was a martyr and will inherit eternal life. His testimony reveals that Christ was not dead, but was still living, and was in an exalted, glorified condition with his Father.

The testimony of Paul seems most conclusive. He heard the voice of the risen Christ:

"Saul, Saul, why persecutest thou me?" And to be sure of identity, Saul said, "Who art thou, Lord?" and received the assurance, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:4-5.)

And now that same Paul, who had recovered his strength, who had been administered to by the priesthood, who had received his lost eyesight, went about in the synagogues confounding the Jews in Damascus, proving "that this is very Christ." (Acts 9:22.)

And later, Paul came to the apostles in Jerusalem, and Barnabas, speaking for Paul, "declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (Acts 9:27.)

Then Paul continues:

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

"But God raised him from the dead:

"And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. . . .

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. . . .

"And as concerning that he raised him up from the dead, now no more to return to corruption. . . ." (Acts 13:29-31, 33-34.)

Paul's testimony on Mars hill in Athens was a significant one. The Greeks accepted any and all gods that were proposed. They had inscribed one altar "To the Unknown God," and Paul used this text to tell them that with all their gods of wood

and stone they did not know the real "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"... seeing he giveth to all life, and breath, and all things;

"... and hath determined the times before appointed, and the bounds of their habitation. . . .

"... he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:24-26, 31.)

Paul told again of his own conversion and bore his testimony and said he heard the voice of Christ saying, "I am Jesus of Nazareth," and he was promised by Ananias: "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:8, 15.)

And then came his pertinent question to King Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8.)

And again Paul bore witness:

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? "... for the seal of mine apostleship are ye in the Lord." (1 Cor. 9:1-2.)

The risen Lord "was seen of above five hundred brethren at once. . . .

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time." (1 Cor. 15:6-8.)

Then Paul launches into the beautiful treatise on the resurrection of the dead, as he spoke to the Corinthians.

I have a great admiration and affection for our brother Paul, our fellow apostle. He was so dedicated, so humble, so straightforward. He was so eager, so interested, so consecrated. He must have been personable in spite of his problems, for the people hung onto him with great affection when he was about to leave them.

I love Paul, for he spoke the truth. He leveled with people. He was interested in them. I love Paul for his steadfastness, even unto death and martyrdom. I am always fascinated with his recounting of the perils through which he passed to teach the gospel to member and nonmember.

Perhaps one of the last of Peter's testimonies was borne to all the people, both those who had been converted to the gospel and those who would in the future be influenced by his statement, throughout all time a memorial to be remembered.

As this great prophet faced his death and knew that it would not be long until he would discard this body tabernacle and pass into the other world,



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he determined to write his testimony message so that coming generations might all have his witness. It has been read and heard by countless millions. He said:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

We are lifted by the witness of the modern prophet, Joseph Smith, when he reassures the people of the resurrection. Elder George A. Smith quotes the last public address of Joseph Smith in June 1844, only days before his cruel assassination:

"... I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body and their power is then at an end. Stand firm my friends. Never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end; and we shall be resurrected and become like Gods, and reign in celestial kingdoms, principalities and eternal dominions...."

The sureness of the divine resurrection is believed by numerous people in the Christian world. Victor Hugo wrote:

"I feel in myself the future life. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. When I go down to the grave I can say like many others: 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin in the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight. It opens on the dawn."

And some unknown writer has expressed in verse this natural feeling of and unexplainable longing for immortality.

"Else when this pleasing hope, this fond desire,
This longing for immortality,
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?

'Tis the divinity that stirs within us;
'Tis heaven itself, that points out an

hereafter
And intimates eternity to man."

The question asked by Job has been asked by millions who have stood at the open bier of a loved one: "If a man die, shall he live again?" (Job 14:14.)

And the question has been answered acceptably to numerous of them as a great, sweet peace settles down upon them like the dews of heaven. And innumerable times hearts that were weary in agonizing suffering have felt the kiss of that peace which knows not understanding.

And when a deep tranquility of soul has brought a new warm assurance to minds that were troubled and hearts that were torn, those numerous could

repeat with beloved Job:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold. . . ." (Job 19:25-27.)

Job had expressed the wish that his testimony could be printed in books and cut into stone for the generations following him to read. His wish was granted, for peace has come into many souls as they have read his strong testimony.

And in conclusion, let me read the vision of John the Revelator:

"And I saw the dead, small and

great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

And as the living, verdant spring follows the dismal, death-like winter, all nature proclaims the divinity of the risen Lord, that he was Creator, that he is the Savior of the world, that he is the very Son of God.

And this I testify, also, in the name of Jesus Christ. Amen.

The Foundation of True Worship



Elder Alma Sonne

Assistant to the Council of the Twelve

Someone has said, "The character of Jesus is a picture that stands by itself." There is no one with whom he can be compared. He said and did the right thing at the right time and in the right way. He made no mistakes in his teachings. He was great in action and in moral excellence. His Sermon on the Mount will live forever, for it is founded on truth. His message to the world is the gospel of salvation.

His life had been an open book, his public ministry was to the rich and the poor, his miracles were performed before eyewitnesses, and his testimony had been heard throughout Galilee and Judea. He was the Messiah about whom the prophets had spoken, but he was rejected by his own. He is still rejected, even by many of those who claim to be his followers.

The true Christian Church accepts

without reservation the leadership of Jesus Christ. Many things have been said and written about him. His memory is everywhere, and his words are quoted by believers and unbelievers. He cannot and will not be expelled from the earth. He made this clear during his ministry among the Jews in the meridian of time.

The Latter-day Saints believe in the divine mission of the Savior. The very first principle of the restored gospel is faith in the Lord Jesus Christ. It is the foundation of true worship. Without him there could be no gospel of salvation. He is its author. His gospel is the same yesterday, today, and forever. It originated in the heavens and was restored to the earth in these modern times through Joseph Smith, the Prophet.

At this Easter time we remind ourselves of his resurrection; that he sub-

mitted a plan of life, and chose 12 apostles and authorized them to preach his gospel of salvation and to establish his Church upon the earth. He delivered the greatest sermon ever preached, broad and comprehensive enough to reach the heart of humanity. It applies to all classes, for "God is no respecter of persons." (Acts 10:34.) No one will escape his loving watchcare. His commandments are guideposts. They are solemn reminders of our relationships to our Heavenly Father. We are his children, his offspring, and are accountable to him. He said to Abraham: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.)

We believe in individual salvation. In other words, man must strive for a place in the hereafter if he wishes to obtain the salvation promised to the

faithful. It will not come without effort, without prayerful searching and diligent application of those principles and procedures outlined in the holy scriptures.

The other day I talked with a man who was not of us. He was glib and talkative in his ridicule of the Word of Wisdom. "A curtailment," he said, "of our personal liberties." He justified, for instance, the use of tobacco. "Do you know what the Word of Wisdom says about tobacco?" I asked. He was not sure. I quoted from the eighth verse of Section 89 of the Doctrine and Covenants in which it states that "tobacco . . . is not good for man."

This is but one of the truths taught by the Church. We teach a gospel of truth. Its very foundation is truth. It is not only necessary to know the truth. It must also be accepted and introduced into the lives of those who aspire to eternal life. To deny the truth, therefore, is to deny God's power in the universe.

We often sing the well-known hymn authored by John Jaques, "O! Say, What Is Truth?"

"Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er.
Though the heavens depart and the
earth's fountains burst,
Truth, the sum of existence, will

weather the worst,
Eternal, unchanged, evermore."
(*Hymns*, No. 143.)

The gospel of Jesus Christ, restored to earth through the Prophet Joseph Smith, is a gospel of truth. It has survived much opposition and criticism, but no compromises have been necessary. It stands like a bulwark against error and falsehood. Jesus knew this when he told Peter that the "gates of hell shall not prevail against it." (Matt. 16:18.) Also, he said: "Heaven and earth shall pass away; but my words shall not pass away." (Mark 13:31.)

The millennial reign will be ushered in when God's program has reached a certain point, known to him alone. There is much to do, brothers and sisters. The warnings to the nations must continue to go forth, for eventually every knee shall bow and every tongue confess that Jesus is the Christ. God's work will not fail. Truth will triumph even against tremendous odds.

Christ's teachings are sound and soul inspiring; they were confined to no worldly ambitions. His program makes for peace and good will, and he advocated a faith that creates courage and strength. His missionary enterprise was the greatest project ever launched. I quote: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all na-

tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

Or, as Mark puts it: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

Nothing short of the gospel of Jesus Christ can redeem mankind. The Lord Jesus set before us the only pattern of life which will save and exalt his children. His words are always timely and authoritative. The truths he taught and all he did constitute the gospel in its fullness.

The atonement wrought out by the Lord on Calvary is the greatest contribution ever made to the human race. It opened the door to life everlasting. It gave men and women the chance to possess their bodies forever. John, in his testimony to the world, made it clear when he said: ". . . all that are in their graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

May we walk in the light with him I pray humbly in the name of Jesus Christ. Amen.

Tithing



Bishop Victor L. Brown

Of the Presiding Bishopric

A letter came to my desk yesterday addressed to me from some wonderful teenagers. I would like to read just one line from that letter: "We wish you the best of luck with your talk in conference, and hope that you will relate your address to us as young people in some way."

I pray that my message may be related to the young people as well as the older people.

The other day I received a telephone call from one of our bishops. He said his clerk had opened a donation envelope containing a check of many hundreds of dollars. It was from a young

mother who had recently been widowed through an automobile accident. This was the second time she had been widowed, even though she was still a young woman. She had been injured in the accident that took her husband's life, and had not yet completely recovered her health. She had a family of

young children. The check represented a tithe on the insurance settlement she had received from her husband's death. The clerk questioned the bishop, suggesting she needed the money more than the Church, and asked if it would be proper to return the check to permit her to use the money for her own needs.

Perhaps many would ask the same question. May I suggest an answer by asking another question: What did this young mother need more than money? She needed a blessing, the kind money cannot buy, a blessing of peace and comfort, of assurance, of faith, of security. She obviously was acquainted with this scripture:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Yes, she was more than acquainted with this promise. She was converted. She accepted the Lord at his word. Another scripture, I believe, had great meaning to her:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Tithing is not a new principle. We are told that tithing was practiced as early as Abraham's time. The prophet Alma, in his discourses to his people, told them:

"And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed." (Al. 13:15.)

We read in another sacred scripture what the Lord said to a modern-day prophet:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion,

"For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

"And this shall be the beginning of the tithing of my people." (D&C 119:1-3.)

This, then, was the beginning of tithing in our day. It is not expected that we now give all of our surplus. The Lord goes on to tell us what is expected of us now:

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this

shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)

Many ask what is one tenth of all our interest. Perhaps President Joseph F. Smith can help us understand. He said, among other things, as he delivered his concluding address in the closing session of general conference April 9, 1899, in speaking of Abraham's willingness to sacrifice his son Isaac on the altar:

"He [meaning the Lord] wanted to put His servant to the test; to know whether he was willing to sacrifice himself or not in obedience to the requirements of heaven. That is what God wants in relation to this principle of tithing. He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages and devotes his whole time to the service of his employer; and receives \$1,000 or \$2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned \$2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it."

He then goes on to discuss how a farmer might compute his tithing and how some people subtract their living expenses, tithing only their net income. Then, continuing in the words of President Smith:

"Now, you are at liberty to do as you please in regard to this matter. You can choose whichever course you wish. But let me say to you that as we measure out, so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us, and if He undertakes to do so, we shall get the worst of it." (Conference Report, April 1899, pp. 68-69.)

As President Smith tells us, the burden of responsibility as to whether or not we are full, honest tithe payers rests squarely on our shoulders. If it were not so, how could the Lord really know of our true character and love for him?

Sometime ago a stake president bore his testimony to me regarding tithing. He said that during World War II he had been a prisoner of war in China. He held the Aaronic Priesthood at that

time. He promised the Lord he would pay his obligations to him for the rest of his life if only his life were spared. Upon release from the prison camp, he collected his accumulated military pay, reported to his bishop, and paid tithing on all prior earnings. He then said, "I have paid ten percent on everything I have earned since, and I pay ten percent of that for fear I might have missed something."

A few years ago I was a counselor in a stake presidency. The stake president, in reviewing the tithing record of ward and branch officers, noticed what appeared to be an excessively high tithe paid by a man of very humble circumstances. He was a wonderful Spanish-American brother who had a large family. He was sustaining a son on a mission. His only source of income was a small ditch-digging business. Thinking that he might not understand the principle of tithing, we called him in to explain. At the conclusion of our discussion, he said: "Yes, brethren, I understand; but, you see, the Lord has been so good to me and my family that I pay ten percent of the income of my business, not the money I take from it. You wouldn't deny me the blessing of trying to repay the Lord, would you?"

President George Albert Smith teaches a very interesting and basic lesson on tithing in the story of a generous man. He tells us that a boyhood friend whom he had not seen for some time accompanied him to a stake conference. Over the years his friend had achieved success in the financial world. As they were driving home, he turned to President Smith and said:

"You know, I have heard many things in this conference, but there is only one thing that I do not understand the way you do."

"I said: 'What is it?'"

"Well," he said, "it is about paying tithing."

"He thought I would ask him how he paid his tithing, but I did not. I thought if he wanted to tell me, he would. He said: 'Would you like me to tell you how I pay my tithing?'"

"I said, 'If you want to, you may.'"

"Well," he said, "if I make ten thousand dollars in a year, I put a thousand dollars in the bank for tithing. I know why it's there. Then when the bishop comes and wants me to make a contribution for the chapel or give him a check for a missionary who is going away, if I think he needs the money, I give him a check. If a family in the ward is in distress and needs coal or food or clothing or anything else, I write out a check. If I find a boy or a girl who is having difficulty

getting through school in the East, I send a check. Little by little I exhaust the thousand dollars, and every dollar of it has gone where I know it has done some good. Now, what do you think of that?"

"Well," I said, 'do you want me to tell you what I think of it?'

"He said, 'Yes.'

"I said: 'I think you are a very generous man with someone else's property.' And he nearly tipped the car over.

"He said, 'What do you mean?'

"I said, 'You have an idea that you have paid your tithing?'

"Yes," he said.

"I said, 'You have not paid any tithing. You have told me what you have done with the Lord's money, but

you have not told me that you have given anyone a penny of your own. He is the best partner you have in the world. He gives you everything you have, even the air you breathe. He has said you should take one-tenth of what comes to you and give it to the Church as directed by the Lord. You haven't done that; you have taken your best partner's money, and given it away.'

"Well, I will tell you there was quiet in the car for some time. We rode on to Salt Lake City and talked about other things.

"About a month after that I met him on the street. He came up, put his arm in mine, and said: 'Brother Smith, I am paying my tithing the same way you do.' I was very happy to hear that.

"Not long before he died, he came into my office to tell me what he was doing with his own money." (George Albert Smith, *Sharing the Gospel with Others*, pp. 44-47.)

The psalmist has said:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

All he asks is that we return to him ten percent of that which is already his, adding that he will open the windows of heaven and pour out blessings, that we shall not have room enough to receive them. It is my witness, brethren and sisters, that this is a divine law and that many blessings from on high come through obedience to it, in the name of Jesus Christ. Amen.

Thou Shalt Love the Lord



Elder Henry D. Taylor

Assistant to the Council of the Twelve

From its beginning, the Church has constantly stressed the importance of the home. Homes can be heaven here on earth. Where love is present in a home, it can and will be a happy home.

When the Savior was here filling his earthly mission, he gave strong emphasis to the principle of love. At one time a learned man, a lawyer, approached him and asked: "Master, which is the great commandment in the law?"

"Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

Then, to give added strength to his words, he added: "On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

On another occasion the Lord taught

that in addition to loving God our Father in heaven and our neighbor, we should also love even our enemies. With our human frailties and prejudices, that becomes a real challenge. Here is the counsel of the Lord: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

An American statesman once made this remark: "Destroy your enemies by making friends of them."

Then another has said: "You should be kind to your enemies, because you are the one who made them."

The Lord has given strong counsel to husbands concerning their wives. Here is his command: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

Consider now another phase of this

great virtue—love—and its relationship to charity.

Charity and love, in some respects, seem to be synonymous. The ancient prophet Moroni made this point clear when he quoted his father, Mormon: "... if ye have not charity, ye are nothing. . . . But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him." (Moro. 7:46-47.)

Charity can and should mean not only the pure love of Christ, but it should also mean pure love for him and his love for us.

The Savior has demonstrated that his words concerning love are not empty, for he has shown his love for us in his willingness to lay down his life, thus making it possible for us to receive salvation through his atoning sacrifice and to achieve exaltation and eternal life through our obedience to



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"...I don't want to hear about your God,
nor do I want to hear about how your religion
got started. I only want to know one thing:
what do you people
do for one another?" the student said

his commandments. His atonement gave meaning to his teaching that "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) No man could willingly give his life for a friend without sincerely loving him.

The Lord's unselfish act added great weight to his further words: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34.)

A lonely young Persian student was in Munich, Germany, struggling to find a meaning to life. He was deeply disturbed by the materialism and selfishness that seemed to fill the world, and especially postwar Europe. He heard a knock at the door, and two humble Mormon elders stood before him. He was not the least interested in religion. In fact, cynicism and doubt had filled his soul until he was very nearly persuaded that there was no God nor any real meaning to life. The only thing that interested him about these two young men was their English accent. He had mastered four languages, but English was not one of them.

He invited them in, but as they started their discussion, he cautioned: "I don't want to hear about your God, nor do I want to hear about how your religion got started. I only want to know one thing: what do you people do for one another?" He waited, and a look of doubt crossed his dark features, as the elders exchanged glances.

Finally, the spokesman for the two said softly, "We love one another."

Nothing he could have said would have been more electrifying than this simple utterance had upon this young Persian, for the Holy Ghost immediately bore testimony to his soul that these missionaries were true servants of the Lord. Shortly thereafter he was baptized, and he presently is in this country receiving his doctorate degree at a local university—all because a young Mormon missionary declared a

simple truth, "We love one another."

Virtually all religions tell us to love one another, but the restored Church tells us *how* to love one another. The home teaching visits, the inspired Welfare Program, the unselfish service performed in the temples, and the worldwide missionary system demonstrate in a very practical way the teaching of the Savior: "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

At this Easter time we are mindful of the Redeemer's sacrifice and acknowledge with heartfelt gratitude and appreciation our debt to him.

In granting approval for the Savior's atonement, our Father in heaven has manifested his love for us, his children. A prophet has made this plain in this statement: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

How do we show our love for our Heavenly Father, and our love and appreciation for the Savior? The Lord has given us the key. Listen to his admonition: "If thou lovest me thou shalt serve me and keep all my commandments." (D&C 42:29.)

Love is an eternal principle, an everlasting virtue. It operated before this earth life and will continue to do so throughout the eternities. President McKay has made it clear in this magnificent declaration: "Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then you must believe that love also lives." (*Man May Know for Himself*, p. 221.)

However, love is a virtue that can be lost. It may wither up and die as a result of neglect, carelessness, and indifference. So President McKay has beautifully cautioned with the following words: "Love must be fed . . . love must be nourished; love can be starved to death just as literally as the body can be starved without daily

sustenance." (*Ibid.*, p. 221.)

Many of the major ills and disturbances that plague mankind in this unsettled world today and are causing unhappiness and sorrow would disappear if the principle of love were manifested and practiced.

If we would love the Lord our God, and show that love by keeping his commandments, we would be law-abiding citizens, and there would be no need for law officers nor for prisons.

If we would but love one another and our neighbors as ourselves, there would be no need for conventions and gatherings to be held behind barbed wire fences and protected by guards with rifles and bayonets.

If we truly loved those who persecute us, they would no longer be enemies, but friends, and there would be no wars or bloodshed.

If men sincerely loved their wives, wives loved their husbands, parents loved and understood their children, and children loved and respected their parents, there would be no infidelity and unfaithfulness, no quarreling or bickering found among mankind; divorce, juvenile delinquency, broken homes, and frustration of youth would be eliminated; and other social, moral, and economic ills would cease. Peace would abide in the world.

General Eisenhower was a person who not only expressed his love, but also demonstrated it in behalf of others. Among his last words were these: "I have always loved my wife, I have always loved my children, I have always loved my grandchildren, and I have always loved my country."

Some years ago President McKay told the brethren assembled in this building that if the 9,000 or so priesthood bearers present would go forth from here and fully live the teachings of the Master, they would have the power to change the world. This I believe. And I also believe that if those of us who are here and those of you of the vast television and radio audience would live fully the principle of love—and there's no greater principle—we would have the power to change our lives, our homes, our neighborhoods, then this nation, and eventually the world, for in the words of that stirring contemporary song, "Let there be peace on earth, and let it begin with me." We do have the power to change our lives and surroundings by first realizing our own worth and loving and valuing ourselves, and then by loving those with whom we live and labor.

May we have the desire and courage to so act, I humbly pray, in the name of the Lord, Jesus Christ. Amen.



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Doubt Not, Fear Not



Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

My brothers and sisters, I should like to say something that might be helpful to those among us who are weighed down with trials and difficulties and disappointments and tribulations, and to them I say, "Doubt not, fear not."

The gospel of Jesus Christ embraces every principle, every law, and every ordinance necessary for us to meet any condition in life and for the ultimate success of each of us.

The teachings of Jesus warm the human heart. His doctrines enlighten the mind. They designate the proper course.

Foremost among his teachings is the recognition of God as our Father. Jesus prayed to our Father and asked that all men do likewise, and that we live "by every word that proceedeth out of the mouth of God." (Matt 4:4.) He taught that by conformance to the plan of our Father, given through Jesus Christ, each of us can achieve a divine destiny.

It is the only plan by which genuine peace of mind can be found. Indeed, it is the *only* plan that leads men to salvation and exaltation. This plan was presented to us in our preexistent state, and each of us gladly accepted it. As part of it, we understood that in mortality we would most likely experience sorrow as well as joy, pain as well as comfort, disappointment along with success, sickness as well as health. Because it is necessary for our development, the Lord permits the bitter to be mixed with the sweet. He knows that our individual faith must be tested in adversity as well as in serenity. Otherwise, that faith may not be sufficiently developed when a condition arises that can be met through faith alone.

The Bible says: "If thou faint in the day of adversity, thy strength is small."

(Prov. 24:10.) Even in times of trouble and tribulation, the gospel of Christ offers encouragement and gives assurance.

I am always lifted in spirit and given greater hope by the words of the great hymn:

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus, for refuge have fled?"

"When through the deep waters I call thee to go,
The river of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

(Hymns, No. 66.)

Brothers and sisters, you and I are never alone. The Lord will not forsake us. Let us not forsake him!

We are God's children, and he, our Father, has a personal concern for each of us. He has promised that they who are faithful in tribulation and adversities shall be more greatly blessed. (See D&C 58:24.)

Let us consider for a moment the plight of Joseph and Hyrum Smith,

who, with their companions, were incarcerated in Liberty Jail through the winter of 1838 and 1839. They were confined in one room with two small windows. No provision had been made to heat the room; there was no chimney to draw out the smoke. The brethren slept on piles of straw on the floor. Their food was of the coarsest kind. And yet, from that prison came some of the most beautiful and sublime thoughts and writings ever given to the world. They will endure among sacred literature of the Church for all time. Here are some of the words of the Lord to Joseph Smith at that time as they are recorded in Doctrine and Covenants, Section 122:

"If thou art called to pass through tribulation; if thou art in perils among false brethren; . . .

"If thou art accused with all manner of false accusations; if thine enemies fall upon thee; . . .

" . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good.

"The Son of Man hath descended below them all. Art thou greater than he?"

"Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." (D&C 122:5-9.)

My, what a lesson! What assurance! Strength comes by courageously adjusting our lives to our trials, and by so doing we are brought closer to God.

Elder James E. Talmage gave this promise: "No pang that is suffered by man or woman upon the earth, will be without its compensating effect . . . if it be met with patience."

We cannot afford to meet adversities with impatience or bitterness. President Brigham Young taught that "if the Saints could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them. . . .

"... without the opposite and they could not know enjoyment; they could not realize happiness. . . . If they should not taste the bitter, how could they realize the sweet? They could not!" (*Journal of Discourses*, Vol. 2, pp. 301-2.)

If our existence terminated with death, adversities might tend to overwhelm us. But with the gospel as a foundation and with faith in a just God who watches over all, each one may receive the comfort and acquire the fortitude to meet the vicissitudes of life. To you who are discouraged, to you who are sorrowing, to you who

doubt, to you who need help, may I say: Doubt not—fear not!

The Lord gives to you and to me assurance in these words:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you." (D&C 88:63-64. Italics added.)

But the gospel teaches also that each of us has obligations. Hear also the words of the apostle Paul to the saints in Rome:

"Let love be without dissimulation [pretense]. Abhor that which is evil; cleave to that which is good.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another; . . .

"Rejoicing in hope; patient in tribulation, continuing instant in prayer; . . .

"Bless them which persecute you: . . .

"Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:9-15.)

Yes, indeed, the teachings of the gospel enlighten the mind and warm the heart. They give encouragement to the sorrowing and replace fear with courage. With Helaman, I say:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, and when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.)

In the name of Jesus Christ. Amen.

Blessings, Through Obedience to Counsel



Elder James A. Cullimore

Assistant to the Council of the Twelve

One of our hymns we sing most frequently and with great fervor is:

"We thank thee, O God, for a prophet
To guide us in these latter days.
We thank thee for sending the gospel
To lighten our minds with its rays.

"We thank thee for every blessing
Bestowed by thy bounteous hand.
We feel it a pleasure to serve thee,
And love to obey thy command."
(*Hymns*, No. 196.)

One of the most important features of the last line is, "We love to obey thy command." The members of the Church have listened to the counsel

of their leaders and followed it quite implicitly from the very organization of the Church. Those who did not heed the counsel of the brethren and were disobedient to the laws of the gospel usually apostatized and left the Church.

Although there have been periods of great trial among the people in the history of the Church, the revelations of the Lord, through the counsel of his leaders, have guided the people constantly in both their material and spiritual lives.

The guidance for the Church continues to come through the President, the prophet, seer, and revelator, to the present day. The basic principle of

the restored gospel is that God reveals his mind and will to his established Prophet on earth for the guidance of the Church. The Church is founded on revelation. On the day of the organization of the Church, the Lord gave a revelation to the Church: "Wherefore, meaning the church, thou shalt give heed unto all his [the President of the Church] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you;

"...no matter how sure the dangers and how great the need for counsel, there can be no coercion in the Church."

yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard." (D&C 21:4-7.)

Today, more than ever before, we have need for implicit faith in God and his appointed leaders and their inspired counsel. In this day, when many doubt the very existence of God and the divinity of Christ, as we learn of the "new morality," see a general breakdown in moral standards, witness common use of drugs and disregard for parents and home, see increase in juvenile delinquency and the tendency to break marriage vows, riots, violence, and great disturbances everywhere, there is justification for great concern.

Yet, no matter how sure the dangers and how great the need for counsel and guidance, there can be no coercion in the Church. Man's free agency is held by the Church to be his first right. Every man must be free to act for himself. The Lord has declared: "For the power is in them, wherein they are agents unto themselves." (D&C 58:28.)

Brigham Young said: "All rational beings have an agency of their own. . . . The volition of the creature is free; this is a law of their existence. . . ." (*Discourses of Brigham Young*, 1943 ed., p. 62.)

Commenting on this, John A. Widtsoe has said: "Coercion, which is in direct opposition to free agency, must not be applied in any form" in the Church. This is the plan of the adversary.

"... There must be no attempt to force even a needed gift upon another. It is better that one live in darkness than to be forced into light. There is ample place among men for teaching but none for compelling others to accept what is taught. Every person is under obligation to respect the free agency of every other individual. . . ."

He states further: "The application of these principles to daily affairs sometimes leads to misunderstandings. Certain Church members may feel that a Church official is invading their

personal liberties when he gives counsel. . . . Advice on . . . matters of conduct by the constituted leadership of the Church may be questioned by those who are affected by the advice.

"The first answer to such a person is that all advice is given for the good of the individual concerned, and that it is wise to follow those who have had experience and are unselfishly giving help to others. . . . The Church which exists for the welfare of man, would be derelict to its divinely imposed obligations did it not exercise its responsibility as a guardian against all evil and for all good.

"The second answer is that under the law of free agency no one is obliged to obey. . . . the counsel given. Man is always free to act for himself. But, to members of the Church, this answer may be misleading. They are under the necessity of acknowledging that consistency requires them to conform to counsel given and regulations set up.

"... Every member of the Church upon terms of faith and repentance, has entered the waters of baptism. By this ordinance he has pledged acceptance of the doctrine and practice of the gospel of Jesus Christ. The divinity of the work of the Church has become his settled conviction. Upon this foundation he henceforth regulates his life. Among the basic principles [we accept as members] are the inspiration and authority residing in the living priesthood. When, therefore, the President of the Church speaks, authoritatively, and we disobey, we are repudiating one of the foundation principles of the gospel. . . ." (John A. Widtsoe, *Gospel Interpretation*, pp. 70-72.)

With our freedom of agency in the Church, we need the constant guidance of our leaders to help us in our decisions. It seems to me that no member of the Church can risk becoming involved in any questionable activity or association with extreme, radical groups, whose teachings and actions run counter to the gospel, without seeking advice from his spiritual leader. Your bishop or branch president, stake president or mission president has been duly appointed as your spiritual adviser and has the right of inspiration to give you counsel and guidance you might need.

In a letter to all stake leaders in September of 1966 the First Presidency said: "The Lord has so organized His Church that there is accessible to every member—man, woman, and child—a spiritual advisor, and a temporal counselor as well, who knows them intimately and who knows the circumstances and conditions out of which their problems come, and who, by reason of his ordination, is entitled to an endowment from our Heavenly Father of the necessary discernment and inspiration of the Lord to enable him to give the advice which the one in trouble so much needs. We refer to the bishop or branch president in the first instance and to the stake or mission president if the bishop or branch president, for any reason, feels the need of assistance in giving his counsel." (Letter from the First Presidency, September 22, 1966, to stake presidents, bishops, mission presidents, and branch presidents.)

How should we regard and interpret counsel in the Church? Is there a distinction between the law of the gospel and counsel? Does the counsel of the priesthood differ from that which emanated from secular fields? Do we have a responsibility in following the counsel of the brethren?

President Stephen L. Richards answers these questions in this manner:

"... a moment's reflection will convince you of the rather serious regard in which we hold counsel. While it is true that we characterize infractions of the law as sin and we do not apply quite that drastic a terminology to failure to follow counsel, yet in the Church, under the priesthood, counsel always is given for the primary purpose of having the law observed, so that it does occupy a place of standing and importance, almost comparable to that law of the gospel." (Address at Brigham Young University, February 26, 1957, p. 1.)

As we believe, there is at the head of the Church today a living prophet, to whom the Lord reveals his mind and will for the guidance of the Church, and we sustain the Council of Twelve as prophets, seers, and revelators who are also divinely chosen and inspired to watch over the Church and keep it in order and to be special witnesses of Christ; when you sustain your stake president and bishop, your mission president and branch president as God's divinely appointed representatives to preside over you in your respective area and then fail to obey their counsel, you deny yourself the blessings of the gospel and personal blessings and direction. The counsel of the leaders of the Church usually is but a repetition of the laws of the

gospel, encouragement to follow the teachings of the Church, to keep the covenants we made as we entered the waters of baptism, and in the house of the Lord.

The following of this counsel can only bring eventual happiness. Disobedience to counsel can only accrue to our detriment. It often leads to fault-finding, lack of activity in the Church, breaking the commandments,

and even loss of faith.

Some most sincere counsel was given the members of the Church by Oliver Cowdery when he came before the Church at Pottawottamie and requested that he be restored to the Church. He said: "Follow the Twelve; they are the men with whom the Priesthood rests. If you follow the main channel of the stream, you will go right; but if you run into a bayou, you will find your-

selves among snags." (From a talk by Elder George A. Smith, *Journal of Discourses*, Vol. 7, p. 117.)

I can think of no better counsel for us today than to follow the main channel of the stream, to keep from extremes to the right or the left, through obedience to the continual direction of the Lord for the guidance of the Church.

This testimony I leave with you in the name of Jesus Christ. Amen.

The Power of Example



Elder Delbert L. Stapley
Of the Council of the Twelve

My beloved brothers and sisters and friends: In my heart I am fully convinced that more attention must be given to matching gospel principles, standards, and ideals with Christlike examples in our personal lives if truth and righteousness are to prevail in the present decaying moral and spiritual world. We cannot afford to depart from solid spiritual moorings and stumble down an evil course that can only lead to depravity of life.

The world needs more men and women of good moral and spiritual character who will stand firm, steadfast, and immovable in keeping the commandments of God and be living examples of truth and righteousness.

The power of example exhibits its strength when men and women live the gospel. For such persons, the light of the glorious gospel of Jesus Christ shines forth from their countenance as a beacon light to draw others into virtue's path.

Recently, returning home by plane from a stake conference, a young stewardess, off duty, sat down beside me. After introduction, she informed me that one of her roommates is a girl from Salt Lake City. I asked if the roommate belonged to the Mormon

Church. She answered, "Yes." I inquired if she lived her religion. Again the answer was a positive yes. She expressed admiration and respect for the faith, behavior, and good example of her newfound Mormon friend.

A wise man, when asked to list three cardinal points that exemplified the lives of the great teachers of all time and that would be a guide to new teachers, said: "First, teach by example. Second, teach by example. Third, teach by example."

Our Savior, Jesus Christ, is the greatest example the world has ever known, and his teachings endure throughout the ages because the precepts he taught were emphasized by the example of his own life.

To be an example from a religious point of view, someone or some group must serve as a model and set a pattern of conduct and moral behavior in life that can safely be imitated and followed by others with benefit and blessing to them. "No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it." (Alfred North Whitehead.)

High-sounding thoughts and words without an appropriate example are as sounding brass and tinkling cymbal, therefore meaningless.

"What you are," said Emerson, "thunders so loudly in my ears, I cannot hear what you say."

"... Behold," said Jesus, "I am the light; I have set an example for you." (3 Ne. 18:16.)

This challenging statement by our Redeemer can be taken at face value with safety and assurance.

The apostle Peter emphasized this truth when he declared: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. 2:21-23.)

It has been said, "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." (Gilbert K. Chesterton.)

To the members of the Church today

are applicable the words of our Savior: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

This scripture stresses the importance and value of good example.

President David O. McKay, in a general conference message, gave this counsel: "If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives." (*The Improvement Era*, May 1948, p. 338.)

This plea from our beloved President is as timely today as it was 21 years ago, and perhaps more so, because of today's increased wickedness and pervasive corruptness.

The Prophet Joseph Smith proclaimed that people should be taught correct principles and then govern themselves. The gospel teaches correct principles, standards, and ideals, but there are so many who disregard these teachings, and thus fail to rightly govern themselves. In keeping with this concept of teaching correct principles, the Lord warned the inhabitants of his kingdom:

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:5.)

Nephi, a Book of Mormon prophet, being grieved by the hardness of the hearts of his older brothers Laman and Lemuel, spake unto them, saying:

"Behold, ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?"

"How is it that ye have not hearkened unto the word of the Lord?"

"... Wherefore, let us be faithful to him." (1 Ne. 7:8-9, 12.)

We learn in the writings of Nephi that Christ "humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments."

"And... it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them."

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren," said Nephi, "can we follow Jesus save we shall be willing to keep the commandments of the Father?"

And, challenged the Christ to all mankind, "... follow me, and do the things which ye have seen me do."

(2 Ne. 31:7, 9-10, 12.)

This admonition was confirmed to Nephi by the voice of God, saying:

"Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved."

"And now, my beloved brethren," said Nephi, "I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved." (2 Ne. 31:15-16.)

These teachings constitute a summons to all men to live righteously. It is the only path that leads one back to the presence of God.

Corianton, son of a Nephite prophet, while engaged in missionary service, foolishly, and to the great sorrow of his father, followed after the harlot Isabel. Alma, disappointed by his son's actions, reproved him and said:

"... for when they saw your conduct they would not believe in my words." (Al. 39:11.)

Truly, example is greater than precept.

Billy Martin, the new manager of the Minnesota Twins baseball team, is quoted as saying: "We represent the state of Minnesota, and I want us to look like gentlemen. ... The youth of America is watching, and I am concerned about that. I want our guys to be a good example." I thought that statement was a very interesting observation.

The writer Thoreau philosophized: "If you would convince a man that he does wrong, do right. Men will believe what they see—let them see."

Dr. Albert Schweitzer expressed this thought: "Example is not the main thing in influencing others—it is the only thing!"

"There is a transcendent power in example. We reform others unconsciously when we walk uprightly." (Madame Swetchine.)

Jacob, the brother of Nephi, speaking to parents, counseled: "... ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day." (Jac. 3:10.)

This reminds us of the teachings of our Lord to parents in this latter day: the responsibility we have of teaching our children the principles of the gospel—to see that they are baptized, taught to pray, to walk uprightly before the Lord, and to observe the Sabbath day and keep it holy. (See D&C 68: 27-29.)

President McKay declared: "It is as futile to attempt to teach honesty, and

to act dishonestly before a child, as to attempt to heat water in a sieve." (*Pathways to Happiness*, p. 307.)

How important it is for parents to live clean lives and obey God's laws and commandments. To do so will permit them to use the example of their own lives in the teaching of their children. To fail to do so creates personal inhibitions that prevent parents from discussing intimate and delicate questions and problems about life with which their children are deeply concerned.

Children gain balance, judgment, and wisdom on the foundation and platforms of their exemplary parents.

The prophet Jacob again admonished the Nephites:

"... Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. ..." (Jac. 2:35.)

In President David O. McKay's message this morning, he gave timely advice to parents regarding their children.

May I share with you President Brigham Young's counsel for parents to teach their children by example. Said President Young: "... if parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually, will desire righteousness more than evil." (*Journal of Discourses*, Vol. 14, p. 195.)

"... we should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate. ... How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children, when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is!" (*Ibid.*, p. 192.)

"... parents should govern their children by faith rather than by the rod, leading them kindly by good example into all truth and holiness." (*JD*, Vol. 12, p. 174.)

"Our children will have the love of the truth, if we but live our religion. Parents should take that course that their children can say, 'I never knew my father to deceive or take advantage of a neighbor; I never knew my father to take to himself that which did not belong to him. ... but he said, ... "be honest, true, virtuous, kind, industrious, prudent and full of good works." Such teachings from parents to their children will abide with them

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for ever." (JD, Vol. 14, p. 195.)

Speaking of examples from the scriptures, the apostle Paul, writing to the Corinthian saints, admonished:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

"Neither let us commit fornication, as some of them committed. . . .

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for ensamples; and they are written for our admonition. . . .

"Wherefore, let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:6, 8-12.)

Those who teach or lead in God's kingdom must remember that Christ is the great exemplar to them, and rightly so. Therefore, all leaders and teachers called to labor in his vineyard accept a great responsibility when they expect others to live up to gospel principles, standards, and ideals in order to enjoy the privileges and blessings of the gospel, yet fail themselves to maintain these requirements in their own personal lives.

We leaders must be what we ask or require others to be; otherwise, such hypocrisy turns to our condemnation.

The candidate before baptism is required to repent of all his sins. Does it not seem reasonable that the priesthood brethren officiating in this ordinance be equally free from all personal transgressions? This also holds true in the performance of all gospel ordinances.

It is deceitful and dishonorable for one to try to hide his own improper personal conduct and not serve openly and exemplarily according to the spirit of his holy calling. We must remember that a heavenly record is kept of our conduct here on earth, and there will come a day of reckoning and judgment. This church is true; it has value and is meaningful to those seeking exaltation and eternal life. If this church is worth anything, it is worth everything! There is no exaltation and eternal glory without it.

Before the second coming of our Lord, he has revealed that the devil is to have power over his own dominion. We are witnessing evidences of it today in many forms. Men are setting aside the accepted eternal teachings and verities of scripture. Many intellectuals in this present enlightened age think they have outgrown the basic and fundamental principles that the Savior and his holy prophets have stressed throughout the ages of time. Even

though in this latter day, "the devil shall have power over his own dominion," the Lord has promised he "shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:35-36.)

This knowledge is comforting, but for the Savior to fulfill this promise, his people must live as saints. They are the only ones among whom the Lord promises to reign.

Perhaps it would be well to remember the account of Enoch and his people. They were in an abominable state of wickedness. They had all gone astray from the teachings of their fathers. Enoch accepted the challenge of turning the people from their evil ways unto the Lord. He did it so effectively that God translated and received them unto himself. (See Moses 7 and 8.)

Following Christ's ministry and resurrection in Judea, he visited the inhabitants of the Americas. After his appearance among them, they completely changed their ways from wickedness to righteousness.

Fourth Nephi records this sublime condition:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land . . . and there were no contentions and disputations among them, and every man did deal justly one with another.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Ne. 2, 15-16.)

These two examples are before us in the Church today. Our work and purpose is just the same now as it was in earlier times. I wonder if we will so live and do as to measure up to this responsibility. The task seems insurmountable, but if we, as a people, live righteously, seeking earnestly the riches of eternity, the ideal state of righteousness can be achieved.

After this period of Nephite and Lamanite happiness and peace, they gradually fell again into evil ways,

and Mormon, in his second epistle to his son Moroni, stressed the wickedness and lack of principle in his people and lamented:

"O the depravity of my people! They are without order and without mercy.

"And they have become strong in their perversion; and they are alike brutal, sparing none, . . . and they delight in everything save that which is good. . . .

"... Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling. . . ." (Moro. 9:18-20.)

Is history beginning to repeat itself in this generation of time? I firmly believe it is. Our position and responsibility are the same now as Mormon expressed to his son Moroni centuries ago:

"And now, my beloved son," said Mormon, "notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God." (Moro. 9:6.)

Striving to exert the power of good example by living gospel principles, maintaining proper standards, and holding firm to righteous ideals, while not always easy, will reward us in this life and in the eternal worlds to come.

Someone said: "It is no trick to keep one's principles on a high level, but it is hard sometimes to stay up there with them."

"For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard. . . ." (Leo Tolstoy, *War and Peace*.)

Honesty, integrity, uprightness, morality, observance of the Word of Wisdom, and all the revelations concerning ideal behavior should be exemplified in our own lives, and we will then become proper examples for others to follow.

Does our pattern of life incorporate these basic qualities that permit us to say with assurance to our loved ones and friends, and those whom we serve, "Come follow me, and do the things you have seen me do?"

Here is our obligation, duty, and challenge.

May God bless us, brothers and sisters, that we may have the strength and the courage under all conditions to live exemplary lives and to walk uprightly before the Lord and set a good example for all mankind to follow, and particularly to our own children and families, I humbly pray, in the name of Jesus Christ. Amen.

*He who is self-centered travels
in very small circles.*

—T. Kirkwood Collins

The Wonder of Jesus



Elder Gordon B. Hinckley
Of the Council of Twelve

My dear brethren and sisters, I am acutely aware of the vast congregation to whom I speak this glorious Easter time. Humbly I seek the inspiration of the Holy Spirit.

With millions of others around the world, I watched last Monday the funeral service of President Dwight D. Eisenhower.

I observed the pageantry of it—the solemn pallbearers, young men in military uniform representing their legions of comrades in arms.

I listened to the roar of the guns—a final salute to a dedicated soldier, commander of the mightiest military machine ever assembled.

I noted the heads of state, men who had gathered from the far reaches of the earth to honor a former president of the United States.

All of this was proper, and befitting so great a man. But as I looked into the faces of those who mourned, I saw in my mind's eye, through and above and beyond all of this, the matchless wonder of the Son of God.

Here was a memorial service for one of the leaders of the earth, an honored chief of state and a respected military commander. For those who mourned there was satisfaction in the assurance of a great life, well lived. But comfort—that comfort all seek on such occasions—came only from the quiet words, the example of the simple life, and the testimony of the resurrection of the Man of Peace, he who never lifted the sword of war, who never ruled as head of state, who walked among the poor, who died on the cross and was buried in a borrowed tomb.

We were told that General Eisenhower some years earlier, in approving the plans for his funeral, had requested that the music and sermons be on a triumphant note.

That wish was fulfilled.

The choir in the great cathedral sang the stirring words of Luther's moving hymn, "A Mighty Fortress Is Our God." They repeated the peaceful assurance of the twenty-third Psalm, "The Lord Is My Shepherd." They gave voice to the battle hymn of the faithful, "Onward, Christian Soldiers." They reverently sang the prayer of John Henry Newman, "Lead, kindly Light, amid th'encircling gloom; Lead thou me on!"

The sermon included the majestic declaration of Jesus: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

The prayer, spoken in concert by the congregation, was the prayer of the Lord: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9-10.)

While watching that service, I reached for a book and read this statement from Bruce Barton:

"I talked one day," said Mr. Barton, "with H. G. Wells after his *Outline of History* had appeared. I said:

"You have stood upon a mountain and viewed the whole panorama of human progress. You have seen the captains and the kings, the princes and the prophets, the millionaires and the dreamers—all the billions of human atoms that have lived and loved

and struggled for their little hour upon the earth. In this vast army what heads arise above the common level? Among all those who have fought for fame, who have actually achieved it? What half dozen men among them all deserve to be called great?"

"He turned the question over in his mind for a day or two, and then gave me a list of six names. . . ."

Jesus of Nazareth led that list.

Mr. Barton then goes on to say:

"Think of the thousands of emperors who have battled for fame, who have decreed themselves immortal, and fashioned their immortality into monuments of brick and stone. . . . Think of the hosts who have struggled for wealth, fretting over figures, denying their generous instincts, cheating and grasping and worrying." (*The Man Nobody Knows*, pp. 174-75.)

And then, I should like to add, think of Jesus, who walked the dusty roads of a conquered, vassal state; whose only army was a following of the sick and the poor and the outcast; who was dishonored and abused by the rulers and the princes; who himself carried the cross to which he was nailed; for whose burial there was no procession, but only a hurrying in the night to a borrowed tomb.

Men are born, they live for an hour of glory, and die. Most throughout their lives are teased by various hopes; and among all the hopes of men in all ages of time, none is so great as the hope of immortality.

The empty tomb that first Easter morning brought the most comforting assurance that can come into man's heart. This was the affirmative answer

to the ageless question raised by Job, "If a man die, shall he live again?" (Job 14:14.)

While seated in front of my television screen watching the funeral of General Eisenhower, I reflected on the wonder of the quiet man of Galilee, whose life and teachings have ever-increasing relevance in our time—as great a relevance, I would like to say, as in the day that he walked the earth.

In response to such a statement as this on another occasion, a straggly haired young intellectual asked, "What relevance? Just what relevance has Jesus for us? Why, he's as out-of-date as the Roman legions who occupied Jerusalem when he was there."

"Relevance?" I replied. "Ask my friends who tearfully watched the body of a beloved child lowered into the grave. Ask my neighbor who lost her husband in an accident. Ask the fathers and mothers of the thousands of good young men who have died in the steaming jungles of Vietnam. He—the risen Lord Jesus Christ—is their only comfort. There is nothing more relevant to the cold, stark fact of death than the assurance of eternal life."

I am reminded of the young infantryman we met in Vietnam. He was to return the next day to the battle line along the DMZ. He knew what he would face on that dreaded tomorrow. He said quietly, "I guess it really doesn't matter whether I live or die. Sure, I love life, but I believe the life ahead will be as real and a lot better than the life here." He continued, "I hope and pray that I will live to return home; but if it should be otherwise, I know my father and mother will understand. You see, they know that God lives. They know that Jesus is the Christ. They know that life is eternal, as do I."

Such the testimony of a sensitive young man of faith who walked with death. Such the hope of his comrades in their brooding hours of quiet thought.

I walked one day through the great military cemetery on the outskirts of Manila in the Philippines. There, standing row on row in perfect symmetry, are marble crosses marking the graves of more than 17,000 who gave their lives to the cause of liberty. Surrounding that hallowed ground are two great marble colonnades on which are inscribed the names of more than 35,000 others who were lost in combat and whose remains were never found. I read the words chiseled in stone, "Comrades in arms whose resting place is known only to God."

I walked the quiet corridor and saw among the multitude of names that

of a boy who grew up not far from me. He had played ball and laughed and danced and studied. He had gone off to war. His plane was last seen falling in flames somewhere in the vast area of the South Pacific. His mother wept in sorrow. Her hair turned to gray and then to white. But radiant through all her tragedy has been a sublime and quiet faith that she shall meet and know and love her son again.

As I stood before that name engraved in marble, there came into my mind these great words of the Lord:

"Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die. . . .

. . . [but] those that die in me shall not taste of death, for it shall be sweet unto them." (D&C 42:45-46.)

This, my brethren and sisters, is the assurance of Easter. This is the promise of the risen Lord. This is the relevance of Jesus to a world in which all must die. But there is further and more immediate relevance. As he is the conqueror of death, so also is he the master of life. His way is the answer to the troubles of the world in which we live.

I return to my reflections while witnessing President Eisenhower's funeral. On that occasion I reached for another book, a book written by the general himself. I read a statement he made in 1953 concerning the future of our troubled world. Said he: "The worst to be feared and the best to be expected can be simply stated:

"The worst is atomic war.

"The best would be this: A life of perpetual fear and tension; a burden of arms draining the wealth and the labor of all people; a wasting of strength that defies . . . any system to achieve true abundance and happiness for the peoples of this earth. . . .

"It calls upon them to answer the question that stirs the hearts of all sane men: Is there no other way the world may live? . . ." (From the jacket of *Mandate for Change*.)

There is a way, if men will subdue their hearts to seek it.

The simple answer—the only answer—is found in the words and life of the immortal Son of God. I thought of the power of that teaching on a December day in 1956 when tanks were rolling down the streets of Budapest and students were being slaughtered with machine-gun fire. I was in Switzerland at the time. I stood that December day in the railroad station in Bern. At eleven o'clock in the morning every church bell in Switzerland began to ring, and at the conclusion of that ringing every vehicle stopped—every car on the highway,

every bus, every railroad train. That great, cavernous station became deathly still. I looked out the door across the plaza. Men working on the hotel on the other side of the street stood on the scaffolding with bared heads. Every bicycle stopped, and every man and woman and child dismounted and stood, hatless and bowed. Then, after three minutes of reverent pause, trucks, great convoys of them, began to roll from Geneva, across Austria to the Hungarian border, laden with supplies—food, clothing, and medicine. The gates of Switzerland were thrown open to refugees. As I stood there that December morning, I could not help marveling at the miraculous contrast—the devilish oppressive power of those who were snuffing out the sparks of freedom on the streets of Budapest, in contrast with the spirit of the Christian people of Switzerland who bowed their heads in reverence and then rolled up their sleeves to provide succor and refuge.

Thanks be to God for the relevance of Jesus to the problems of our time.

It has been said that history is only the story of private lives. If we would improve the world in which we live, we must first improve the lives of the people. Conversion is never a mass process. It is an individual thing. The behavior of the masses is the behavior of individuals.

It was said of old that as a man "thinketh in his heart, so is he." (Prov. 23:7.) The wonderful miracle of our day, as of all time, is the fact that men, when properly motivated, can and do change their lives.

It is reported that when Clinton T. Duffey became the warden at the San Quentin Prison and initiated reform procedures, he was chided by a radio commentator who said, "Mr. Duffey, you should know that leopards don't change their spots." Duffey replied, "You should know I don't work with leopards. I work with men, and men change every day."

President David O. McKay has said that the purpose of the gospel is to make evil-minded men good and good men better.

One of the complaints of the young pot smokers and drug takers who are seeking escape from reality is that the world has become intolerably impersonal. If this be the problem, the answer is not the kind of escape in which they waste their lives. The solution lies in implementing the transcendent teachings of the Son of God, who more than any other that ever walked the earth gave dignity and worth to the individual. He declared us each to be a child of the living God, endowed

with a divine birthright, capable of eternal achievement. Who, I ask, possessed of such conviction, would seek relief in the euphoria of debilitating drugs? There is a better way to improve the world, to ease suffering, to enhance the quality of man's life.

A wise man once declared that every great institution is but the lengthened shadow of a great man or woman.

As an instance, who can discount the tremendous good accomplished by the Red Cross? Behind this vast international organization stands the frail figure of the Christ-inspired English girl, Florence Nightingale, who walked among the death-haunted hospital wards of the Crimea bringing cleanliness, comfort, and hope and cheer to thousands of suffering men?

Is there relevancy in Jesus for our

time? The world never needed more urgently the power of his example; the world never needed more desperately the vitality of his teachings.

Our young friends of the psychedelic crowd clamor for love as the solution to the world's problems. Their expression may sound genuine, but their coin is counterfeit. Too often the love of which they speak is at best only hollow mummery; at worst it deteriorates into a lascivious eroticism. On the other hand, the love of Jesus was a thing of courage so much needed in our time. It was the love that embraced all men as the children of God; it was the love that turned the other cheek; it was the love spoken from the cross in undying words, "Father, forgive them; for they know not what they do." (Luke 23:34.)

This is Easter. This is the season when we commemorate the most important event in human history. Millions upon millions through the ages have testified through the goodness of their lives and the strength of their courage of the reality of that event.

To these testimonies we add our witness that we know that he was the Son of God, born in Bethlehem of Judea, who walked the earth as the promised Messiah, who was lifted up upon the cross, who gave his life as an atoning sacrifice for the sins of mankind, our Savior, our Redeemer, the one sure hope of mankind, the Resurrection and the Life.

God bless us with increased faith in these great truths, I humbly pray in his holy name, even the name of Jesus Christ. Amen.

The Dangers of the So-called Sex Revolution



Elder Mark E. Petersen
Of the Council of the Twelve

We Latter-day Saints believe in the Lord Jesus Christ, who died for us all and was raised the third day after ward, in a physical, bodily resurrection. We believe that he has given us a way of life that will bring joy and happiness to all who truly follow him.

But without obedience to his laws, we cannot hope to receive his blessings.

I wish at this time to refer to one of his divine statutes, which is binding upon all mankind, but which is widely disregarded. It is that pertaining to our moral conduct.

Humanity will rise or fall through its attitude toward the law of chastity. If the world will honor virtue, it can expect to receive God's blessings; but if it persists in the practice of sodomy, adultery, and other perversions, it can expect only destruction, for the wage of sin is death.

It is this awesome fact that should frighten at least the Christian world into a realization that we are being hurled into an abyss of moral degradation.

The so-called sex revolution is destroying us.

In a recent edition of the *Sacramento Union*, an editorial warned that the stench of moral decay has become intolerable. It called for a reestablishment of the divine code of chastity before everything is lost.

The *Chicago Tribune* recently reported that venereal infection is now the nation's leading communicable disease, which is another index to the extent of our moral breakdown. Three thousand new cases of this dreadful plague are contracted in America every day, more than half of them among teenagers.

As people change their standards of right and wrong, they begin to suppose that what was sin a generation ago is no longer so, that standards are relative things that may be altered at will through usage and desire, and that old-fashioned goodness now has turned into priggishness.

Many actually seem to think that the popular trend is what determines right or wrong, and that moral values change with public sentiment.

A mother recently wrote to a medical doctor who conducts a newspaper column and asked whether she should provide her daughter with a supply of "the pill" as she left to attend a boarding school. In writing to the doctor, the mother said:

"Personally I don't approve of sexual relations outside of marriage, but I wonder if I should be realistic and

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The Calling of the Fishermen

By Harry Anderson

"Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."

(Mark 1:16-17)





supply my daughter with birth control pills, just in case."

Can any mother in her right mind take such a position? Has the writer of this letter never taught her daughter the Lord's law of chastity? Why does she dread pregnancy but apparently have no great aversion to her daughter's loss of virtue?

Was this girl never taught about her bodily functions in the sanctity of a good home?

All children need to be taught the facts of life, but where that teaching is to be given has become a source of great controversy. Should it be provided publicly or in the privacy of the home?

Is it wise to give it openly in such a way as to create a desire for corruption?

Is it to be merged with the so-called sex revolution that already has brought about the greatest moral decline in our age, with a plague of social disease in its wake? Or can it more properly be used to teach a nation chastity and sobriety?

Have you ever asked yourselves why this sudden urge to teach sex in a public way? Is someone afraid that the rising generation will not know how to reproduce itself, and that the race thereby may die out?

How is it that we ourselves were brought into existence? Our parents received none of this kind of teaching when they went to school.

Think of the hundreds of generations that have preceded us on the earth. Is it by some great miracle that they ever saw the light of day, since many of their parents never went to any kind of school, public or otherwise, and certainly had none of the instruction now being proposed?

And what of those people who are concerned about overpopulation? They think we will run out of food if we do not control the birth rate. We may yet need a top-level conference of the advocates of sex education and the proponents of birth control to see whether we shall become extinct because they think too few people know how to reproduce themselves, or whether we shall starve to death because too many people know how to reproduce themselves.

Who is competent to give wholesome sex instruction to our children without creating lust in their minds?

I would like to say, with all the emphasis at my command, that the proper teaching of sex requires also the teaching of complete chastity, whether that instruction is given in the home, the school, or the church. To do otherwise is nothing less than suicidal. To ignore chastity in such

instruction can transform it into a course in youthful sex experimentation.

The experience of some European countries clearly confirms the fact that public sex education increases promiscuity, and as promiscuity is multiplied, venereal disease spreads like wildfire.

In all fairness to the children, we must not teach them the mechanics of reproduction without also emphasizing to them the safeguard that the Almighty has placed about it, that is, that the use of sex is to be confined completely and exclusively within the bonds of sacred marriage. No free sex is permitted by him. In his law, promiscuity is adulterous.

The whole point of sex education will be missed unless we teach chastity as a major part of it.

God made sex, but not for entertainment. It was provided for a divinely appointed act of creation in which we, to this extent, become co-creators with him.

If we fail to teach this, we defeat the whole purpose of sex education.

When schools are prevented from teaching anything of a spiritual nature, they are thereby disqualified from teaching sex at all, for in its very nature, sex is spiritual and inseparably connected with the creative work of God.

We are not animals, to dwell only in a physical world. We are the offspring of God, learning in this life to become like him.

He decreed that human beings never shall indulge in sex outside of holy matrimony, which he himself instituted. This is his definition of chastity. This is what he requires of every man and every woman.

That is why, on the fiery slopes of Mt. Sinai, he declared: "Thou shalt not commit adultery." (Exod. 20:14.)

That is why, in his Sermon on the Mount, the Savior taught that anyone who even looks upon another with lust has committed adultery in his heart.

Sex education belongs in the home, where parents can teach chastity in a spiritual environment as they reveal the facts of life to their children. There, in all plainness, the youngsters can be taught that procreation is part of the creative work of God and that, therefore, the act of replenishing the earth must be kept on the high plane of personal purity that God provides, free from all forms of perversion.

Unskilled parents can learn to teach their children properly. In fact, God commands it, and who are we to disobey? Why do some attempt to supersede the parents instead of teaching them how to fulfill their responsibility?

Another evidence of the effect of

our declining morals comes from Vietnam. Each week we count our war casualties. They are listed as killed, wounded, and missing. These reports are most sobering, and wring the hearts of loved ones who had hoped so fervently that such a loss would never come to them.

But there are other casualties that are seldom mentioned, casualties which should stagger this nation and compel every man who enters the service to pause and consider their causes and consequences.

These casualties are not the flower of America, shot down in defense of our flag. They are innocent babies born as the offspring of adulterous relationships between some of our soldiers and the women of the Orient.

Medical men warn of the skyrocketing rise of venereal disease in our armed forces, and it is certainly something to fear. But what of the innocent children born from illicit relationships?

No one knows exactly how many of these children are now living in Vietnam. The figure may run well beyond the 50,000 mark. In Japan there are more than 20,000 mixed-bloods fathered by U.S. servicemen. Other thousands of such illegitimates are in Thailand, Korea, and Taiwan.

Nearly all have been abandoned by their fathers, who sought momentary thrills, as they supposed, by cohabiting with Oriental women, not thinking that their own flesh and blood—born of these illicit unions—would become abandoned orphans, shunned by nearly all who see them. In Vietnam these unfortunates roam the streets, unwanted, uncared for, begging for a living.

It is said that one in every ten American soldiers fathers a child by an Asian woman.

Who has the right to beget illegitimate children?

Who has the right to take the virtue of an Asian or any other girl, or to lose his own?

Which American—at home or abroad—has the right to abandon his own flesh and blood and forget that his illegitimate child ever existed?

Can the God of heaven, who holds us all accountable for our sins, overlook this wickedness?

Of what good are national days of prayer if we do not support our prayers by our good works? Will God strengthen the arms of fighting men who desecrate his most holy laws? Will he prosper a nation that apparently condones these illicit practices and does little more than provide prophylactics to men who indulge?

Are these fathers so lacking in natural affection that they are willing to

completely forget and ignore their own offspring in a foreign land?

We sing, almost tearfully at times, "God Bless America." But we are almost constrained to ask: How can he?

The venereal disease rate in our war areas is frightening in the extreme. We welcome our boys home as conquering heroes, but some of them bring back a plague of venereal disease, which can destroy them.

Venereal disease is a killer. It also maims, causes heart trouble, insanity, and blindness. It destroys homes, spreads corruption to innocent wives, and blights the lives of helpless children. Some people justify their immorality by saying that restrictions against it are merely religious rules that have no meaning any longer because there really isn't any God.

Thoughtful people now recognize the existence of Deity more than ever before. Persons of genuine intellect, the true researchers, the great philosophers, and the outstanding educators not only acknowledge him, but they also worship him.

It is the selfish element in the world that no longer accepts Deity. And why? Because they do not want to be interrupted in their ingrown pursuits and are so involved in their personal desires, passions, appetites, and lusts that they have no room left for sacred

things. Therefore, in their selfishness they reject or ignore God.

To the true realist, God is a significant presence who guides the ultimate destiny of the world. But let us never forget that one of his most basic laws concerns morality.

That law is irrevocable and inescapable and applies to all, whether we believe in God or not. Everyone is subject to its penalties, no matter how they may try to ignore them. The wage of sin is death—even to the unbeliever!

Immorality is next to murder in God's category of crime, and always brings in its wake both destruction and remorse, even to college students who carry the pill with a mother's consent.

This nation was built upon a foundation of morality and spirituality. It is just possible that a rejection of these basic factors may bring about its fall. It was so with Greece and Rome. It can happen to us unless we repent.

Every one of us would do well to remember that the "mills of the Gods grind slowly, but they grind exceedingly small." No one can flout the divine law with impunity.

Every right-thinking person should be willing even to die if necessary in defense of virtue, whether that death be physical or social.

"Thou shalt not commit adultery"

will forever stand as an immutable law to all human beings. This generation may rationalize itself into complete intoxication with sin and proclaim to high heaven that it is old-fashioned to be clean, but it will yet wake up to the stern reality that God does not change and that the moral laws are his and not man's to shift with every whim.

Adultery is still next to murder in the Lord's category of crime.

Homosexuality was made a capital crime in the Bible.

It was the Almighty who decreed that men and women must cover their nakedness by wearing proper and modest clothing.

No amount of rationalizing can change God's laws. No amount of fashion designing can turn immodesty into virtue, and no amount of popularity can change sin into righteousness.

Once again we Latter-day Saints affirm the reality of the existence of Jesus Christ. Once again, as his humble servants, we define his law of personal purity, and solemnly declare that sex sin is an abomination in the sight of God.

No one on earth can ever cancel the divine command that says, "Thou shalt not commit adultery."

To this I humbly testify in the name of the Lord Jesus Christ. Amen.

Saturday afternoon session, April 5, 1969

Innocent They Come



Elder Richard L. Evans

Of the Council of the Twelve

The hallowed singing of these children's voices suggests the words of another song:

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children like

lambs to His fold,
I should like to have been with Him then.

"I wish that His hands had been placed on my head,
That his arms had been thrown around me,

That I might have seen, His kind look when He said,
'Let the little ones come unto Me.'"
—Jemima Luke

With our minds turned to our Savior, one of his most sobering sayings comes to mind:

"And Jesus called a little child unto him, and set him in the midst of them, "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:2-4, 6-7.)

The innocence with which children come into the world is one of the awesome responsibilities of all who, in any way, influence their lives. And to see such unstained innocence neglected or abused, or exposed to evil or unwholesome influence, or warped by bad example, or by false teaching—or by failure to teach—is a sobering concern.

There are many who have responsibility for teaching children: parents, teachers, friends, anyone who in any way enters their lives, including the makers and promoters of products, of policies; creators of entertainment, and the whole community, publicly and privately. And children in their innocence have a right to be protected from exploitation and from evil influence.

As to teachers, the following is cited from a significant source: "The personal influence of the teacher, in molding the character of the pupils, is the most important element in their education. . . . In morals, a teacher cannot teach what he is not. If he talks what he is not, it were better not said, for his life talks more forcibly and is sooner believed, both by children and adults." (W. M. Welch, *How to Organize, Classify and Teach a Country School*.)

Always we must remember that the teacher teaches himself. As Henry Adams said it: "A teacher affects eternity; he can never tell where his influence stops." (*The Education of Henry Adams*, ch. 20.)

People who speak of their private lives as a thing apart from their professions would well remember this sentence from Stanford University's Dr. David Starr Jordan: "There is no real excellence in all this world," he said, "which can be separated from right living." (*The University and the Common Man*.)

Now a comment on another question that concerns the whole community: It would be well if young people, parents, and all others who are concerned with

decency would not patronize anything that tends to lower people's lives or lead their minds down to the cheap or trashy or harmful or suggestive side.

Quite apart from the personal effect on the one who partakes of a harmful product, or who witnesses an immoral or suggestive or obscene picture or play (through whatever medium it may be presented), we well would remember that whenever we patronize an immoral or unclean performance, or use a harmful or unwholesome product, we are helping to make evil profitable. Whatever other motives there may be, immoral entertainment or unwholesome products are produced to make money. And as a people, as parents, as citizens of a great, beloved land, we ought to be committed to the principle of not making evil profitable. The more profitable it is, the more evil will be offered.

One might well wonder about the term "adult entertainment." Could it be that something unclean or immoral which is not fit for children is wholesome for adults? Is "adult evil" acceptable? How consistent is it to have a double standard?

Or how would anyone be so short-sighted as to partake of that which would impair his physical or mental or spiritual capacity, and say to himself, "It's not good for children, but it's all right for me?"

If the content of a magazine encourages loose morals and low-mindedness and permissive, degrading attitudes and practices, should we buy it? Should we read it? Should we have it around the home?

If a book is filthy, should we buy it? Should we read it? ". . . books," said Thomas Carlyle, "are like men's souls." (*Inaugural Address*, Edinburgh, 1866.)

Should we keep a television or radio presentation exposed to viewing or listening if it is one of crudeness or brutish violence or indecent suggestion—or even if it is simply trashy or trivial?

"Unless virtue guide us," said William Penn, ". . . our choice must be wrong." (*Some Fruits of Solitude: Temporal Happiness*.)

The commandments of God have not been repealed. The laws of cause and consequence are still in force.

The creators of community influence and environment and example—which is all of us—would well remember the words of our Savior concerning whosoever "shall offend one of these little ones"—or older ones—or whosoever devotes his life to the production or promotion or support of mind-corroding, soul-destroying evil in any of its forms.

"Liberty," said Horace Greeley, "can-

not be established without morality, nor morality without faith."

". . . honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . ." (D&C 98:10)—and this would seem to suggest that qualified and able and courageous people should prepare themselves and make themselves available for public and civic service, and not be indifferent or complacent or resigned to sitting on the sidelines. Even at personal sacrifice there ought to be a sufficient number who will make themselves available for public service.

Now what of our obligations as parents? We cannot safely leave the teaching and molding of our children to chance. We cannot altogether count on others to teach our children. The first responsibility is ours. We must build our own internal strength.

There is more and more evidence that the basic attitudes and capacity and character of children are molded at a very early age. "No curious scientist," said an eminent authority, "ever had as great curiosity as a youngster from eighteen months to three years of age," all of which confirms the importance of implanting the truths of life early—and always.

"My life is my message," said Mahatma Gandhi. It is so with each of us. The impressions of what we are and do and feel and believe and live and teach are carried over to our children.

If we depart from principles, may we reasonably expect our children not to depart?

Many a parent who has criticized sacred things or principles he should support wonders why his children later depart further from principles.

Those who follow bad examples don't always know where to stop, and parents who indulge themselves "in moderation" may have children who indulge themselves to excess.

There should be no double standard. Constantly others are learning from us, feeling from us, reasoning their course of conduct from our course of conduct. And if we get a little over the line, our children, our young people, may get a long way over the line.

Within the week I have read this comment from a neighboring country: "It is not the policeman's responsibility . . . to substitute for the family. Respect for law . . . begins with respect for parents . . . respect for the rights and privacy of brothers and sisters and of playmates." (*The Royal Bank of Canada Monthly Letter*, January and March, 1969.)

"Law itself," said Samuel Smiles,



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Example and love and sheer goodness of life do more for children than can be calculated.

The integrity and effectiveness and affection of the home and family are first.

In a well-known work, Dostoevsky had this to say: "The soul is healed by being with children."

Healed, yes—and also searched. Perhaps we are never more open to penetrating scrutiny than when the

eyes of a child are upon us. And so often we underestimate their understanding. Children have a way of seeing inside. And our teaching must be more than talking. "[Boys] know truth from counterfeit as quick as the chemist does," said Emerson. "They detect weakness in your eye and behavior . . . before you open your mouth . . ." (Emerson, *Compensation*.)

Don't try to hide your heart from a child. They come here clean and sweet and teachable, from the Father of us all. Innocent they come, and innocent they are, until environment or example is otherwise.

One can scarcely conceive of corruption or cruelty to children.



Richard L. Evans

The Spoken Word

Life . . . and questions that linger

Whether young or old, at whatever age, the question of life, of its length, of its everlastingness always lingers—sometimes insistently, sometimes suppressed. But the question becomes acute when someone close to us, or someone cherished or admired or loved by us, leaves this life. And through the lingering thoughts, and sometimes shadowing of doubts, of loneliness, of deep and yearning desire, comes the renewal of assurance that life is everlasting—for ourselves, and for our loved ones—and the evidence is overwhelming for the reality of eternal continuance. "Let us accustom ourselves," wrote Maurice Maeterlinck, "to regard death as a form of life which we do not yet understand. . . . Death is but . . . a departure into an unknown filled with wonderful promises. . . ." And as to "our future beyond the grave, it is in no way necessary that we should have an answer to everything. . . . Total annihilation is impossible. . . . Neither a body nor a thought can drop out of the universe, out of time and space . . . for there is no place where anything ceases to be. . . . To be able to do away with a thing—that is to say, to fling it into nothingness—nothingness would have to exist; and, if it exist, under whatever form, it is no longer nothingness. . . ." ¹ There is no such thing as nothingness. "There is no such thing as immaterial matter."² As we continue, so do loved ones, so do principles, so do eternal purposes. And so, as we consider life and death, and the reality of resurrection, we turn our thoughts to Him who showed the way of life and redeemed us from death. May we use this moment of time to live to realize the best of all there is of life with loved ones, through the endless opportunities of eternity.

¹Maurice Maeterlinck, writing in "Everybody's Magazine," July 1911.
²D&C 131:7.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 30, 1969. Copyright 1969.

"The child's grief throbs against its little heart as heavily as the man's sorrow," said Edwin Chapin.

"I love these little people," said Charles Dickens, "and it is not a slight thing, when they, who are so fresh from God, love us."

"Be ever gentle with the children God has given you," pleaded Elihu Burritt. "Watch over them constantly; reprove them earnestly, but not in anger."

"The first duty to children is to make them happy.—If you have not made them so, you have wronged them.—No other good they may get can make up for that." (Charles Buxton, English author.)

To quote a sentence from Arnold Glasow: "The best thing to spend on children—is your time."

We need more mothers at home—and fathers. We need more faithful observance of home evenings—more unity and faithfulness in marriage, and devotion to duty, and happiness at home.

We need to feed the minds of our children when they are most receptive. We need to give them happy, wholesome memories.

Sometimes when you have said something to a child you didn't intend to say, or were more severe than the situation called for, have you ever gone back and looked at that same youngster when he was asleep, and felt terribly humble and terribly small? And, with a little extra moisture in your eyes, have you ever uttered a fervent prayer that you would be the kind of parent you ought to be?

O how sweetly, how often we have heard them sing:

"I am a child of God,
And He has sent me here,
Has given me an earthly home
With parents kind and dear.
"Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with Him some-day."

—Naomi W. Randall

Parents, learn the gospel; live it. Be a living sermon in the home. Take time for your children. What better can you take time for?

" . . . I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Let every parent, every teacher—and all of us—teach truly so that no one whom we should have taught can ever, here or hereafter, accusingly say, "Why didn't you teach me? Why didn't you tell me?"

"They are idols of hearts and of households;

They are angels of God in disguise;

The sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
These truants from home and from
Heaven,
They have made me more manly and
mild;
And I know now how Jesus could liken
The kingdom of God to a child."

—Charles M. Dickinson, *The Children*
May heaven help us to help all
children, our own and others, world-
wide, to be loved, to be fed, to be
taught, to be close to our hearts, and
to be uncorrupted, unoffended, to have
happiness and faith and hope.
In the wonderful words of Alma:

"... may the peace of God rest upon
you, and upon your houses and lands,
and upon your flocks and herds, and
all that you possess, your women and
your children, according to your faith
and good works, from this time forth
and forever." (Al. 7:27.)
I pray in Jesus' name. Amen.

A Wayfaring Man Need Not Err



President S. Dilworth Young
Of the First Council of the Seventy

Many years ago in our town we were given by a generous man a four-inch reflector telescope for the boys of our community. The first night we tried it out we managed to focus on the moon. In a sense it was a new revelation to see the moon in three dimensions. But the emotional thrill we experienced as we gazed on the physical features of the satellite was as nothing compared to the effect on us when we were able to focus on Jupiter. There, hanging in the heavens, was the planet about the size of a baseball, and there, too, were four smaller Jupiters about the size of marbles. They resembled the celestial exhibit in our school laboratory, except that they looked real—and they were real. There they were rushing through empty space at immense speed, but always falling in a circle around the sun.

Space? We do not grasp its meaning! Endless? We do not conceive what it means, either.

By the Spirit of Christ, which is available to all men, imaginative men have had inspiration given them to theorize, to measure, to reach out, to prove, to move on, until they have reached so far out into space that it is difficult to describe what has been discovered by words that convey meaning to us. They have found that light from a distant cluster of stars traveling

at the rate of 186,000 miles per second takes thousands of light years to reach us. We cannot conceive of that, even though we can understand the mathematical formula it represents on paper. Then, just as we read that the limits may have been reached, it is learned that there are uncountable island universes—not just stars, but whole universes—still farther away, their diameters thousands of millions of miles across, yet so distant that they are but points of light in the telescope.

Anyone who contemplates this mighty spectacle of the skies and realizes its perfect order cannot fail to know that it must be controlled by an intelligence greater than he can imagine.

And this brings one to the worship of the Father of us all and his Son, the Lord Jesus Christ. We do not know the means by which the worlds are brought into being, live out their destiny, and are destroyed, although there are theories about it. But that they are created and controlled by the power of faith and priesthood is amply stated by the revealed word of God. Hear the witness of their Creator, for it is God who speaks:

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have

I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

The Lord Jesus Christ was not only the Redeemer but also the Creator. Paul understood this, for he said:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Col. 1:16-17.)

The Lord himself declared it to the ancient Nephites:

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (3 Ne. 9:15.)

With awe we contemplate the perfection of this Firstborn of God, his power, his glory. Ours is more than the simple act of worship as an end. We testify that his purpose and mission are to make it possible for us to come into his presence, be like him, and share his honor and his glory forever. He said, "... this is my work and my glory—to bring to pass the immortality

and eternal life of man.” (Moses 1:39.)

An earthly father shows his love for his children by giving them all the earthly advantage within his power. How much greater is the love of the Christ, who becomes our Father by our acceptance of his offer to us not only of earthly development but also of salvation, exaltation, and eternal lives. In the gospel of Christ he offers us the opportunity to become not just gazers into the wonders of the heavens, but creators of them. We sing unto heaven paeans of joy for our opportunity. The

plan is very simple and very grand:

1. Accept the Lord Jesus Christ as our Savior and believe on his holy name and repent of our sins.

2. Accept the ordinance of baptism, at the hands of the priesthood of God, as a covenant with him. Baptism is symbolic of his death and resurrection.

3. Receive the gift of the Holy Ghost by those he has authorized to give it.

4. Receive and honor the holy priesthood.

5. Keep his simple commandments.



Richard L. Evans

The Spoken Word

On being a good sport

Not infrequently we hear the phrase, “Come on, be a good sport”—or something else that means the same thing. It is sometimes used as an inducement to persuade people to participate in wholesome purposes—for talking people into doing things they should do; and sometimes for unwholesome purposes—for talking people into doing things they shouldn’t do. It is the latter misuse of persuasion that we would, for a moment, turn to. As misery loves company, so do other conditions also; and people often try to tempt people to do what others do, to be what others are, even if it means pulling them down to a lower level. Why anyone would try to pull other people down is one of the mysteries of human nature, but in truth it must be said that it is often so. Often people are pressured to partake of things that would lower their resistance, impair their judgment, damage their minds, and, much worse, their souls, by the persuasive appeal to “be a good sport.” Sometimes girls are dared or induced to partake of or to do that which leads to loss of virtue, by persistent, insidious persuasion. Boys are often dared to lawless, irresponsible, unwise, or immoral acts—joining a reckless crowd, risking their records, risking the whole future before them—by the wheedling or even threatening phrase, “Come on, be a good sport,” or something else that means the same. How it is that doing something dangerous or damaging or degrading is supposed to make a person “a good sport” is never quite clear. Why should anyone think that anyone else should lower his standards, clutter his record, compromise his life to prove he is a so-called good sport? To do so would be sheer stupidity. Perhaps we should reverse the process. Perhaps we should say this to those who endeavor to induce others to do what they shouldn’t do: “Be a good sport, and don’t try to dare or tempt other people to do something for which they will surely be sorry. Be a good sport, and don’t try to pull other people down to a lower level.”

*“The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System March 23, 1969. Copyright 1969.

Most of these commandments are guides to our relationship with our fellowmen. One does not need to look at the stars with mathematical mind to become a son of God and to participate in these great creations; he needs to be kind to his neighbor. He does not need to visit the moon; he needs to tell the truth, be honest, and be honorable. He does not need to fly to Venus in a spacecraft; he needs to visit the widow and orphan in their affliction (as James pointed out). He does not need to count the rings of Saturn; he needs to honor his father and his mother, render them obedience in his youth, and respect and succor in their old age. He does not need to plumb the milky way; he needs to support the organized Church and its priesthood. He does not need to analyze an island universe; he needs to love the Lord his God with all his might, mind, and strength, and seek to learn his ways.

In a word, he needs to repent of his sins, his evil acts, and live as a son of God would live, putting first in his life the first and second commandments, which have to do with loving one’s fellows, and especially the Lord.

I listened to President George F. Richards [of the Council of the Twelve] one time as he told of a dream. In the dream he saw the Savior. There came to him at the moment of that seeing such a feeling of love, he could not describe it. It overpowered him, and he said that he made up his mind that if that was love of Christ, he was going to do all he could to keep it all his life and through all eternity. We need to love the Lord too.

A vital requirement, often overlooked, is that a man be sealed in eternal marriage to a woman who has the same desire as does he to be exalted. They then live together in love, practicing in the home with the children, and with each other, the love, charity, long-suffering, kindness, virtues, and actions of eternal beings who expect to become sons of God. Theirs is not just an earthly paradise, but it is truly the beginning of exalted eternal life.

You and I will not win the mansions of our Father by waiting until after we leave this life, but rather each degree of glory is anchored to our actions on the earth. Eternal life begins when a couple is sealed in marriage by the Lord’s authority. In their lives together they are given a taste of eternal life—or, if they ignore righteous principles, a taste of the hell which can await them if they do not strive to practice the principles of eternal life here.

Remarkably, when these acts are

accepted as a course of action by anyone, new life comes into him. He has peace in his heart and gladness in his soul, while the sweet whispering of the Spirit gives him a taste of what is in store for him.

When will he reach the goal? Not in this life, although he may have a foretaste of its magnitude in this life. But he lays the foundation of character and love in this life upon which his eternal being is constructed. He is watched by the angels. His record of accomplishment toward the goal is recorded, and his reward is sure.

It is wondrous to know that the most magnificent of God's creations may be duplicated—not by technical knowledge gained here, although this may be

of help, but by such simple acts as being kind to and honest with all people. By obeying the first principles and ordinances, one places himself in harmony with eternal teachings that will lead him to the presence of the Creator, and from him he will learn to take part in the acts of creation.

We understand that these wondrous accomplishments will not come without work. We know we must learn all we can of the truth of things in this life, and that we shall have to conquer eternal physics, eternal chemistry, eternal biology, and all eternal arts to give eternal science beauty. But our Lord and Master will guide the teaching, and the truth will be the text.

No wonder that we bow in worshipful praise and adoration! No wonder that the name of Jesus Christ is used only in adoration and love!

All glory to the Lord God. He revealed himself to Joseph Smith and pointed the way, giving to Joseph the keys of the kingdom in this the dispensation of the fulness of times. With those keys operative today, through President David O. McKay, we may enter at the strait gate which leadeth to life eternal, and may become among the few who find it. I bear witness with words of soberness to the truth of our eternal destiny in the kingdom of heaven. I pray we may be alert to and worthy of these blessings, in the name of Jesus Christ. Amen.

Service: the Heart of the Gospel



Elder Eldred G. Smith

Patriarch to the Church

As we celebrate this Easter season, we remember the promise of the Lord and Savior Jesus Christ:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

With the assurance of this great promise, obedience to eternal law should be a joy, not a burden, and give each the incentive to not just be passive members of the Church but to be diligent in trying to further advance his kingdom on the earth.

The Savior, speaking in parable, told the story of the sower: how some seeds fell by the wayside, some upon stony places, some among thorns. Then he told of the seed that fell into "good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matt. 13:8.)

"... his disciples asked him, saying, What might this parable be?" (Luke 8:9.)

He answered, saying: "Hear ye therefore the parable of the sower." (Matt. 13:18.) He then told of the seed that fell by the wayside and in stony places and among the thorns. In each case, all became unproductive.

"But he that received seed into the good ground," said he, "is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:23.)

We frequently refer to this parable in reference to missionary work. The gospel is preached to many, and to each the same is taught. The seed is the same—the same quality, the same strength, same value—yet some persons accept quickly, some more slowly, some not at all. Some fall away and leave the Church, as the parable declares. Some remain steadfast to the truth.

Then the Lord describes those who are as the seed sown in good ground. Speaking of these he said some bear

fruit or produce an hundredfold, some sixty, some thirty.

This means, then, that mere membership alone is not enough—no, not even if you have a testimony of the divinity of the gospel—if you are not producing or bearing fruit. Speaking of those who receive the word, which means those who are members of the Church, some produced one hundredfold, some sixty, some thirty. In which category are you? Where do you find yourself? Are you producing? To what degree are you producing? What does it mean to produce?

Are you doing anything to teach someone else the gospel, if this is where your abilities and opportunities lie, or are your abilities and opportunities elsewhere? Are you doing your share in family research, temple work, teaching a class, or some other activity? Are you doing something to be of service to someone else? Are you one who is tottering on the fence, staying

away from church activities, not growing in spirituality?

Have you become stagnant in priesthood advancement? Are you an adult but have not yet received the Melchizedek Priesthood or temple blessings? Are you working toward that end? What is producing?

Producing means, first, preparing yourself, then helping someone else. You cannot wait until you are perfect before you teach or assist someone else, but should pass on to others all you receive, as you receive it. This

is how we fulfill the advice of President David O. McKay when he said, "Every member a missionary." Live so your life reflects the blessings of the gospel. Obedience to eternal law is to produce, to serve, to work.

In another parable, the Savior gives us the answer to how we bear fruit and become productive.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered

all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

Here the Lord has mentioned the necessities of life—food, shelter, and clothing. Then he said to visit the sick or the imprisoned. This means to give comfort and encouragement to those who are less fortunate. He does not necessarily mean to use the dole, but to help others to obtain the benefits of life, help others to enjoy life.

Jesus gave his life for us. He took upon himself the burden of all the sins of all mankind who will accept him and do his will, who will produce, to build up his kingdom upon the earth.

He has asked us to serve each other, to help each other, to do good to each other. As one of our hymns suggests:

"Have I done any good in the world today?

Have I helped any one in need?

Have I cheered up the sad, and made someone feel glad?

If not, I have failed indeed.

Has any one's burden been lighter today,

Because I was willing to share?

Have the sick and the weary been helped on their way?

When they needed my help was I there?"

(Hymns, No. 58.)

There are many unexpected ways to serve, in addition to that of church service.

A young man driving down the street one early morning saw several streetcars lined up one behind the



Richard L. Evans

The Spoken Word

Tomorrow morning

Though we sometimes speak of a primrose path," said John Erskine, "we all know that a bad life is just as difficult, just as full of obstacles and hardships, as a good one. . . . The only choice is in the kind of life one would care to spend one's efforts on."¹ This is reminiscent somewhat of what our Savior said, that the rain falls on "the just and on the unjust."² "Alas!" said George Macdonald, "how easily things go wrong. . . ."³ And they do. Life is difficult at times for all of us. But it is difficult in different ways, depending upon attitude, upon standards; depending upon what our objectives are. A person can have sorrow from doing what he knows he shouldn't do—almost, in a sense, a self-inflicted sorrow, which can be bitter and debasing. Or he can have a sorrow or setback that comes while doing something it seemed he should do; yet, with all the depth of disappointment, the bitterness and self-blame can be absent. A line from Lord Avebury touches the edge of the subject: "If we are ever in doubt what to do," he said, "it is a good rule to ask ourselves what we shall wish on the morrow that we had done." J. Reuben Clark, Jr., used to speak of "the thrill of a moment, and a lifetime of regret." There is much bitterness and blame in deliberately doing something bad—in the headlong, downhill misdoing that goes nowhere to nothing that anyone in his right mind would ever really want. And well would we pause to ask ourselves honestly—always—what would we wish we had done, or hadn't done, tomorrow morning? To go back to John Erskine: "Though we sometimes speak of a primrose path, . . . a bad life is just as difficult, just as full of obstacles and hardships, as a good one." Not just as, we might add, but more so—in its bitter, self-blaming regret. Since this is so, why not decide to live a good life, with peace and gratitude, and without the bitterness and embarrassment of tomorrow morning?

¹John Erskine, quoted in Durant, "On the Meaning of Life," p. 41.

²Matt. 5:45.

³George Macdonald (1824-1905), Scottish novelist.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 13, 1969. Copyright 1969.

other. The motormen were all gathered together by the front car. He stopped and went over to see what was happening. He saw that one streetcar was off the track, and the motormen were trying to put it on again.

Finally they gave up, and each went to his own car and went back the other direction around the loop, back to town, leaving the one motorman in his car, all alone, just to wait for help.

The young man sized up the situation, then asked the motorman if he might try to put the car back on the track.

"Do you think you can?" asked the motorman.

"I'd like to try," the young man said.

He took the steel bar off the hooks on the side of the car, blocked it against the wheel, gave directions, and in just a minute the wheels dropped into the track with a thud. The young man hung the bar back on the car, and the happy motorman was again on his way.

The poet and song writer Harry Robert Wilson has expressed the thought so beautifully.

"Lord, make me an instrument of thy peace.

Where there is hatred, let me sow love;
Where there is doubt, let me sow faith;
Where there is despair, let me sow hope;

Where there is darkness, let me sow light;

Where there is sadness, let me sow joy!
O divine Master, grant that I may not
so much seek

To be consoled as to console,

To be understood as to understand,

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

And it is in dying that we are born to eternal life."

May we all receive the word of the gospel of Jesus Christ, and bear fruit one hundredfold, and sow seeds of joy, happiness, and eternal life, I pray in the name of Jesus Christ. Amen.

A Great and Marvelous Work



President Milton R. Hunter
Of the First Council of the Seventy

The Lord spoke from heaven to Joseph Smith and Oliver Cowdery 140 years ago and said:

"A great and marvelous work is about to come forth unto the children of men. . . .

"Behold, I am Jesus Christ, the Son of God." (D&C 6:1, 21.)

And then he commissioned Oliver Cowdery to assist Joseph Smith in translating the Book of Mormon. This book was designed to play a prominent role in this "great and marvelous work."

Jesus Christ had already chosen Joseph Smith to be his prophet, seer, and revelator, and had announced that his gospel would be restored from heaven through that prophet, and also that he had been selected to establish the true Church of Jesus Christ upon earth once again. Accompanied by God the Father, the Savior had appeared to that prophet in what is known as "The First Vision."

This "great and marvelous work" that Jesus Christ declared to Joseph Smith and Oliver Cowdery was about to come forth among the children of men was the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), with all the gifts, powers, and priesthoods, and gospel ordinances requisite for the exaltation of the human family possessed by any and all former gospel dispensations. This was to be the last dispensation, the dispensation of the fullness of times.

Accordingly, numerous ancient prophets brought to Joseph Smith the priesthoods, keys, and powers of their dispensations. Through direct revelation from the Savior, Joseph Smith established the Church and officially named it the Church of Jesus Christ. This church was endowed with power from God to carry forth the work of the Master and build a kingdom to

which the Savior will eventually come to reign.

Jehovah, or Jesus Christ, began making preparations 2,500 years ago for this "great and marvelous work" in the latter days by initiating a project to produce a holy scripture to testify to his divinity. Also, the scripture was destined to play a prominent role in helping to give the gospel of Jesus Christ to the honest in heart and bring them into his Church in the latter days. This holy scripture is known as the Book of Mormon. Therefore, the Book of Mormon is the voice of God to our generation.

No holy scripture in the world is unique in as many ways as is the Book of Mormon.

First, Jesus Christ initiated its writing and through numerous revelations supervised its production, which is unique.

Second, as early as 600 B.C. the Master proclaimed that this record would

play a unique role in the latter days in testifying that he was the Christ, the Savior of the world, thereby sustaining the testimony of the Jews, the Holy Bible.

Third, through 1,000 years' time the prophets who wrote the book did so under the divine guidance of our Savior.

Fourth, acting in accordance with revelation from Jesus Christ, the last two Nephite prophets—Mormon and Moroni—abridged the ancient records, making them suitable for use in our day. We know of no other similar occurrence in history; hence, unique.

Fifth, the Book of Mormon is unique in its being translated from records of which an angel was the custodian for 1,400 years before they were brought forth in a book.

Sixth, the Book of Mormon stands alone in being the only book known to have been translated from ancient records delivered to an unlearned young man by an angel.

Seventh, the feat of translating the ancient record was also an unheard of achievement. Joseph Smith, assisted by Oliver Cowdery, translated the entire Book of Mormon of 522 printed pages in approximately sixty days. The writing on the plates was in an ancient script called "reformed Egyptian" (see Morm. 9:32), a language that no mortal man through his own power could decipher. Then how did Joseph Smith accomplish such a mammoth job in such a short time? He has told us that he translated the Book of Mormon "through the gift and power of God and through the Urim and Thummim."

Eighth, no other book in the world has been testified to as to its truthfulness and divinity by the voice of an angel and by the voice of Jesus Christ other than the Book of Mormon.

Let us now pay particular attention to some remarkable testimonies regarding the truthfulness and divinity of the Book of Mormon. One of the strongest testimonies came directly from the mouth of Jesus Christ himself. In June 1829, the Savior spoke from heaven and declared:

"... as your Lord and your God liveth [the Book of Mormon] is true." (D&C 17:6.)

I am positive that my Lord and God liveth—and so I am also positive that the Book of Mormon is true.

No other book in the world has ever had a witness borne to it as dynamic and powerful as the one the Master provided to sustain the Book of Mormon in what is known as "The Testimony of Three Witnesses." The ancient American prophets had predicted that through the power of the

Lord the plates would be shown to three others besides the prophet to whom the records would be given for the purpose of their bearing witness. Oliver Cowdery, David Whitmer, and Martin Harris asked for that privilege.

In June 1829, Jesus Christ spoke from heaven to the three men through the Prophet Joseph Smith, declaring:

"... you shall have a view of the plates, and also of the breastplate, the sword of Laban, [and] the Urim and Thummim. . . ." (D&C 17:1.)

Thereupon the four men went into the woods and knelt down and prayed. In response, the Angel Moroni came down from heaven and showed these sacred objects to them. He turned the sheets of the gold plates leaf by leaf and let them examine the inscriptions thereon. He described Joseph Smith's work in translating the Book of Mormon records. As he was doing so, the voice of Jesus Christ spoke from heaven and said:

"These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (Cited in Preston Nibley, *The Witnesses of the Book of Mormon*, p. 8.)

After the Angel Moroni left with the gold plates, the three men wrote their testimony, which is known as "The Testimony of Three Witnesses." Their testimony states:

"... we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon. . . . the voice of the Lord commanded us that we should bear record of it. . . ."

In no other time in history has such an astounding event occurred. Never before nor since have three men received their testimonies directly from an angel and from Jesus Christ, as did these three men.

Since the coming forth of the Book of Mormon is so astounding, it has divided all people who have come into contact with it into two definitely separate groups—believers and non-believers. Those who believe love it, enthusiastically testify to its divinity,

and proclaim its great worth to humanity. Those who disbelieve it hate it. Many brilliant men have written viciously against it. No book has had as many attacks made upon it as has the Book of Mormon.

One may wonder why so many intelligent people have rejected the Book of Mormon. Perhaps it is because there is so much that they would call miraculous connected with its origin, preservation, coming forth, and translation.

Apostle Paul explained that it is only through the operation of the Holy Spirit of God that spiritual things can be understood and received by man. Paul declared that "the things of God knoweth no man, but the Spirit of God."

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Thus the ordinary man whose heart is not moved upon by the Holy Ghost regards the Book of Mormon and all of the great and marvelous things that Jesus Christ did in its preparation and bringing forth as being fantastic, fabricated, and untrue. On the other hand, when the Holy Ghost bears testimony to the heart and soul of a man of the divine nature of the Book of Mormon, the spiritual-minded man knows the reality of the divine authenticity of that book, and this reality becomes very important in his whole being. He feels impelled continuously to testify.

Any person in the world can know for sure that the Book of Mormon is true, that it is the word of God, if he will in all sincerity, humility, and faith follow the formula laid down in the last chapter of Moroni:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

I bear my testimony that I know positively that the Book of Mormon is true. It is the word of God. I am as sure of it as I am sure that I am alive, or as I am sure that I am speaking unto you today. The Holy Ghost has borne powerful witness to my heart and mind of the truthfulness of this divine book, and has filled my heart with a powerful love for it and an exceedingly great love for my Savior. In the name of Jesus Christ. Amen.

There is more power in the open hand than in the clenched fist.

Stand on Holy Ground



Bishop Robert L. Simpson
Of the Presiding Bishopric

My dear brothers and sisters: I feel strength in the presence of this assembly. I feel great humility in the presence of these lovely children who have borne witness to us in song, and I bask in the reflected memory of an inspiring Primary conference that concluded just the day before yesterday. I am sure we all compliment Sister Parmley and the great Primary organization for their tremendous effort. On this sacred square we gain a feeling a peace, we gain a feeling of security, and sometimes we might be inclined to say, "All is well in Zion." I would like to take for my thought today, "All is well in Zion, but . . ." And I would like to begin by telling you of a disturbing incident that came to my attention a day or two ago as I read a recent letter from the head of one of the state's largest employers, seeking help in curbing dishonest practices among his employees, who incidentally are people who should know better. He stated in the letter that sick-leave privileges were being grossly violated, more so than in other sections of the country. The Lord expects more from this community.

Another company head who recently moved to this community from another section of the United States complains that among his business associates there is a serious lack of integrity, that seemingly good men who are obviously trained to know better are discovered to be unethical in their business dealings.

Recently some variety store managers met with law enforcement officers for the purpose of implementing some sort of control in the midst of a

rash of shoplifting, an evil practice that was apparent in all age levels, regardless of sex, and in all sectors of the community.

"And there shall also be many which shall say: Eat, drink and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:8, 21.)

I know a man who used to be an authority on the Book of Mormon. He had the ability of thrilling the people with his speaking and profound knowledge of the truth. The adversary found a weakness ever so small, but a weakness. Finally the grip was secure, and he was gradually led away—ever so gently, but ever so surely, away from all that was good and sacred. This same man who was a leader among the people has now lost his ability to lead, at least for the time being. That great gift of knowledge that was once his has become dim and remote. He seems helplessly engulfed in transgression and has been unable to even recognize the hand of fellowship that would lift him back to firm ground. I suppose this is the same condition

described in the seventy-eighth section of the Doctrine and Covenants, verse 10:

"Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them."

May I tell you about a man who has a keen mind, but his sweet spirit of testimony has been replaced with criticism of his priesthood leaders. He seems impatient because certain basic doctrines cannot be altered to suit his convenience of social concept based on the meager knowledge and philosophy of men.

Let me tell you about a sister who became literally hypnotized by a deck of playing cards. Eventually, there were not enough hours in the week to fit everything in. Her keen spiritual sensitivity became dulled, and it was easy for the cunning one to help her decide to give up an important Relief Society calling and abandon her wonderful circle of former associates in favor of the nonessential, time-wasting pastime that had captured her fancy. Sisters in the ward continuing their lives of charity and compassionate service are now termed by her as narrow-minded, as hypocritical and do-gooders, but in reality, the only thing that changed was this woman.

I know a man who started taking supplies home from his place of employment. First it was just a few pencils; then it was something more. In the end, it cost him his job, the respect of his family, and the spirit of his calling in the Church. His practices became incompatible with the

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priesthood that gave him the promise of life eternal.

I know a host of others that time will not permit us to discuss, wonderful people of the kingdom who ventured too close to the edge, all the time saying to themselves, "I know what I am doing. I can turn back the second I choose." Then all of a sudden it happens. The riptide loosens the last foothold, the quicksand starts to sink, the thin ice suddenly cracks, the precipice abruptly gives way. There are physical laws that govern the riptide, the cracking ice, the unstable ground; and there are moral and spiritual laws that are just as real, whose safe boundary is just as clearly defined, but as we take one fatal step, just one step too far, the laws of the universe take over—the consequence is inevitable.

There have been some excellent thoughts on repentance during these conference sessions, but this plea is for each and every member of the Church to stand on holy ground, to avoid the inevitable, to make repentance unnecessary. In terms of eternity, there is no such thing as not getting caught. Eternal judgment is undeviating, for it is founded on truth. Maybe that is why the Lord said what he did on page one of the Doctrine and Covenants, revelation for our day, as he declared:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (D&C 1:2-3, 10.)

To him who says: "I am lucky, I didn't get caught," I say, how unfortunate; for his other foot is already in motion for the next treacherous step.

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked

imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Now it seems rather odd that the Lord would speak of a proud look and running to mischief in the same breath with the shedding of innocent blood, but can anything counter to the glory and power of God or the exaltation of man be counted as trivial? "For I the Lord cannot look upon sin with the least degree of allowance." (D&C 1:31.) And then he also says in another place: "He that diggett a pit shall fall into it. . . ." (Eccles. 10:8.)

My dear fellow members of our Heavenly Father's true and everlasting Church, with our families and eternal life on one side of the scales, is it conceivable that we are willing to allow a few bad habits to tip that scale away from all that is good and precious and true? None is exempt from the possibility. Just open the door—just a crack, that's all—and the adversary will lead us quietly away, and we will rationalize as we go that what we are doing is done by so many, and surely this once won't hurt.

The adversary sometimes changes the labels on the bottles, but the contents are still full of poison. Just like the young lad I visited in prison. Upon asking him if the offense was stealing, I received an indignant, "Not on your life. I would never steal. My mother has taught me better than that. I am here for forgery." Shoplifting never, but what is wrong with forging someone else's name on a \$500.00 check!

May our judgment be sound and our course straight. The way is clearly marked before us and is to be found in every word of this conference. Just as the insignificant termite takes his annual toll, causing buildings to tumble, and just as rust and erosive forces eat away at the foundations of that which seems so strong and so firm, so it is with those little habits that must be corrected if we are to dwell in His presence.

May we know the truth, may we live the truth, may we sustain the truth. May we do these things, that all may truly be in Zion, for you know and I know that the truth shall make us free, in the name of the Lord Jesus Christ. Amen.

One Lord, One Faith



Elder LeGrand Richards
Of the Council of the Twelve

I rejoice with you, my brethren and sisters, in this wonderful conference, and in the inspiring remarks of our worthy president, President David O. McKay.

We have just listened to Bishop Simpson as he quoted the statement of Jesus, when he said: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) I ask, free from what? The false teachings and philosophies and man-made doctrines.

Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.)

With man's wisdom alone, one cannot know the truth. This is evidenced by a survey taken in New Zealand last year, in which there were 411 different churches listed. Hence the need of divine revelation to interpret the teachings of the prophets, and this church is built upon divine revelation.

I take my text today from the twenty-ninth chapter of Isaiah, where he states: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Where do we find these precepts of

men to which Isaiah refers? In these 411 different religious professions.

Shouldn't the average son of God want to know if he is worshiping God through the precepts of men? Or, if he is privileged to live until the Lord performs that marvelous work and a wonder, wouldn't he like to have a part in it?

Compare this situation to Paul's statement to the Ephesians when he said there is "one Lord, one faith, one baptism." (Eph. 4:5.)

How things have changed! Why? Because men, without divine guidance, could not agree in their interpretation of the scriptures. Jesus understood that without divine guidance men could not properly interpret the scriptures, for he said: "Ye do err, not knowing the scriptures." (Matt. 22:29.) Hence the need of the voice of authority to differentiate between the doctrines that are the precepts of men, as Isaiah states, and the truths revealed from heaven in the restoration of the gospel, for we did not get our teachings through man's interpretation of the scriptures, but by the revelations of the Lord to his latter-day prophet.

A whole book could be written on the difference between the man-made doctrines to which Isaiah refers and the truths revealed from heaven which constitute the marvelous work and a wonder that the Lord promised through Isaiah would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

Let me mention a few important corrections the Lord has made in the teachings of men through the restoration of the gospel.

When the Lord gave to Moses the Ten Commandments, the first was: "Thou shalt have no other gods before me." (Exod. 20:3.)

When Joseph Smith had his glorious vision and the Father and the Son appeared to him in the Sacred Grove in the state of New York in 1820, the Father, pointing to the Son, said: "This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Thus Joseph saw that Jesus and his Father were glorified persons, as was Jesus following his resurrection, when he appeared unto his disciples and had them feel the prints in his hands and the wound in his side, saying: "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Now compare this with the teaching of the entire Christian world at the time that Joseph Smith had this glorious experience. Here is a statement from their creeds:

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions . . . and in unity this godhead, there are three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost."

How could there be three persons in one? How could Joseph Smith or any other prophet have seen God if he has neither body, parts, nor passions, and is invisible? That means he has no eyes, so he cannot see; he has no ears, so he cannot hear; he has no mouth, so he cannot speak; he has no body, so he cannot be seen. This is a fairly good description of nothing. How is it

possible that the entire world was worshipping this kind of a god at the time that the Father and Son, two glorified personages, appeared to Joseph Smith?

And yet Moses knew that this condition would exist in the world, for when he led the children of Israel to the promised land, he told them that, in coming generations, they should be scattered among the heathen nations. "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.)

Then Moses promised them that in the latter days (and we are living in the latter days) when they were in tribulation, if they would seek after the Lord their God, they would find him if they would seek him with all their hearts and with all their souls. (See Deut. 4:29-30.)

Joseph Smith as a boy truly sought after him and was rewarded with the glorious vision to which I have referred. And for his testimony that God, the Father, and Jesus Christ, his Son, were two glorified personages, he gave his life. We bear witness to all the world of this great eternal truth. What knowledge could be more wonderful than to know what we might look forward to, as Jesus said in the Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8. Italics added.)

How could we see God if he does not exist, has no body, parts, or passions, and is invisible?

To correct this false doctrine should justify the Lord in raising up a prophet in these latter days, and this gives real meaning to Easter, which the Christian world is celebrating at this time.

Through the restoration of the gospel through the Prophet Joseph Smith, the Lord corrects another false teaching, one of the doctrines of men to which Isaiah refers. The Christian world teaches that children are born into this world with the sin of Adam and Eve resting upon them, thus denying the atonement of Jesus Christ, as stated by the apostle Paul: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Now here is the word of the Lord with respect to this matter in a revelation to the Prophet Joseph Smith: "But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D&C 29:46-47.)

The Prophet Mormon discussed this subject in a letter to his son, Moroni,

as recorded in the Book of Mormon in these words:

"And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

"For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

"And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

"For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; . . .

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

"Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of the redemption." (Moro. 8:4-9, 19-20.)

Shouldn't the whole Christian world welcome this great revealed truth to save them from following this man-made doctrine that they have been taught?

Let me briefly mention another man-made and very important doctrine taught by all the so-called Christian churches at the time the Lord restored his true Church to the earth in this last dispensation through the Prophet Joseph Smith.

They have universally taught that marriage is for this life only, hence their marriages are all performed "until death do you part" or "for the period of your mortal lives."

In light of God's restored truth to us, this is a very flimsy and unsatisfactory doctrine. Love is eternal, and where couples live true Christian lives together, their love for each other and their children increases with the years.

I like the words of Anderson M.

Baten to his wife, Beulah, entitled "Philosophy of Life":

"I wed thee forever, not for now,
Not for the sham of earth's brief
years;

I wed thee for the life beyond the
tears
Beyond the heart pain and clouded
brow.

Love knows no grave and it shall
guide us dear
When life's spent candles flutter and
burn low."

The apostle Paul indicated that we without our loved ones cannot be made perfect. (See Heb. 11:40.) The Lord has revealed the fact that marriage ties are intended to be eternal, hence all marriages in his Church are for time and for all eternity.

The first record we have of marriage was when the Lord told Adam, "It is not good that the man should be alone; I will make him an help meet for him. . . .

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18, 24.)

If it was not good for man to be alone before death came into the world, it will obviously not be good for man to be alone when he is resurrected from the dead.

Jesus also taught this principle, for he said:

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.)

Both God and Jesus Christ indicated that the man and his wife should become one flesh, and Jesus warns: "What therefore God hath joined together, let not man put asunder."

Where is there any scriptural justification to assume and teach that death should annul the marriage covenant?

The apostle Peter understood that the man and his wife would inherit together the results and the rewards of this life. He said:

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3:7.)

The Prophet Isaiah saw the day when we would have a new heaven and a new earth, when we would build houses and inhabit them, and plant

vineyards and eat the fruit thereof. Then he adds: "For they are the seed of the blessed of the Lord, and their offspring with them." (See Isa. 65:17, 19-25.)

What a comfort to those of us who have buried our little children to know that we will be privileged in the resurrection to raise our little ones unto manhood and womanhood.

The man-made doctrines of the so-called Christian churches give their members no such promises of comfort.

I attended a funeral service for an only young daughter of one of my business associates, and the minister did not hold out one hope to this sorrowing couple that they would ever see or know their precious little daughter again.

After the funeral, I told my friend that the Lord had something better than that for him if he would live for it. He has since joined the Lord's true Church and now looks forward to the privilege of raising that little daughter in the morning of the first resurrection.

In a revelation to the Prophet Jo-

seph Smith, the Lord said, referring to the conditions during the millennium:

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:58-59.)

There are many other man-made interpretations of the scriptures that have brought into existence these 411 different churches referred to in New Zealand. Isaiah prophesied that when men should serve God through the precepts and doctrines of men, the Lord would proceed to do a marvelous work and a wonder that would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

I testify that this Church is the marvelous work and a wonder that Isaiah promised when men would be worshipping through the precepts of men.

Recently, a converted minister joined the Church. He sat in my office and

made this statement: "When I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they will not listen to me. I am an apostate from their church." But he gave up his ministry and performed menial work here in the city in order that he might be a member of God's true Church.

We invite all men everywhere to share with us these glorious truths that God has revealed through his prophet of this dispensation. I repeat the Savior's promise: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

I bear witness to all within the sound of my voice that The Church of Jesus Christ of Latter-day Saints is in very deed the marvelous work and a wonder the Lord promised through Isaiah the prophet.

May God bless you all, I pray, in the name of Jesus Christ. Amen.

Saturday evening priesthood session, April 5, 1969

The Armor of God



Elder Boyd K. Packer

Assistant to the Council of the Twelve

Brethren, I feel humble in responding to this appointment from the First Presidency, an assignment that comes because of responsibility as managing director of military relations and of priesthood home teaching. The teaming up of these assignments is a demonstration of priesthood activities drawing together in a very close relationship under the priesthood correlation program.

Brethren, we are men of the priesthood! There is an obligation that accompanies manhood, for in his very nature, his body, his mind, his attitude,

the man is the protector.

Since ancient time, it has been the duty of the man to protect "his home, his family, his rights, his religion." (See Al. 43:46-47.)

Across the world the holders of the priesthood answer the call of the government to which they owe allegiance and serve in military forces. In Germany and Australia, in the Netherlands, here in the United States, in Canada and Latin America—across the world—we find our brethren serving out their obligations, for "we believe in being subject to kings, presidents,

rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Few desire to bear arms. Fortunate, indeed, is the generation which escapes the necessity of so doing; ours is not so blessed.

Our young brethren, more than ever before, and perhaps more than ever again, as they are called into military service need to buckle on the whole armor of God, with their "loins girt about with truth," having the breastplate of righteousness, and their feet shod with the preparation of the gos-

pel of peace, bearing the shield of faith, and the helmet of salvation. (See D&C 27:15-18.)

But some of our brethren have slipped quietly away and have left the family circle ill-prepared to do battle with the forces of evil. These brethren deserve quite as much and need ever so much more the attention and the same preparation that the missionary receives as he leaves for the mission field.

Many things are now being done to strengthen them. It is my privilege to report a few of them to you.

Recently the servicemen's committee was redesignated as the Military Relations Committee of the Church and given extended responsibility. Elder Harold B. Lee is chairman of the committee, with Elders Mark E. Petersen and Gordon B. Hinckley as members.

Then last October there was organized, in Germany, Servicemen's Stake-Europe. Membership includes men serving in the military and their dependents. This unit joins the family of stakes as a strong, well-ordered organization. This suggests that the day is before us when a young man may leave home and the shelter of a well-organized Church program to find another at the place of his military service.

Some have wondered why this was not done a generation ago, but we were not prepared. The Lord has said: "Behold, I will hasten my work in its time." (D&C 88:73.)

We have learned, through the universality stakes, what to do when a member frequently moves about.

More important than this, there has been called a new echelon of leadership in the Church, the Regional Representatives of the Twelve, on whom it seems we must now depend.

Brother Kay A. Schwendiman, who gave the opening prayer, was recently called as a Regional Representative of the Twelve, with responsibility for Servicemen's Stake-Europe and other duties relating to servicemen.

These things have come by the way of preparation, and we see the guiding hand of the Lord in them. The Lord does hasten his work in its time.

Presently we have 27 chaplains on active duty in the armed forces of the United States. We are drawing closer to these men. Many of them are here this evening. We held a special meeting with them yesterday.

Some of them and some reserve chaplains now serve on special task committees, fitting out, as it were, this "armor" of which we spoke earlier.

Steps have been taken to assure that servicemen will receive Church publi-

cations, including new ways of handling *The Improvement Era*. They are now mailed in individual envelopes. Pre-franked change of address cards are included. Similar attention is being given to the *Church News*.

The key to our servicemen's program is the home teacher. He visits the home and is accountable for those away in the military. He can assure that Church publications have been provided by the family or by the priesthood quorums.

In order that the home teacher can better do his work, the executive secretary of the ward priesthood executive committee was recently designated as the adviser to the bishopric on military relations. Through the home teachers he will determine who is serving and who may be called up for military service. This he will continually bring to the attention of the bishopric. Perhaps he will nudge the bishopric a bit to see that through the priesthood executive committee and the ward council everything that can be done will be done to secure our men in the military.

A recent letter from the First Presidency instructed stake presidents to call an executive secretary to the stake priesthood executive committee. His major responsibility is home teaching. He is likewise the adviser to the stake presidency on military relations. Through home teaching reports he remains constantly alert to the needs of men in the military service and those preparing to go.

He keeps the stake presidency alerted. As their "intelligence officer," he keeps them up against their job. They, through the stake priesthood executive committee and the stake council, may then take action to benefit their servicemen.

Three pilot seminars have been held for men who face call-up or have volunteered for military service. The first was in Oakland, one was in Idaho Falls, and one in Chicago, where some men already in basic training were invited.

With the assistance of the Regional Representatives of the Twelve, our chaplains, and others, these brethren were given intense training. It was as though they were being fitted up with the whole armor of God.

Some assessment of this training may be drawn from two letters. The first comes from a 19-year-old deacon who had attended the Oakland seminar.

"Hello, I finally got time to write after almost three weeks of training. It's just like the chaplains said it would be . . . the seminar actually brought me much closer to the Church and explained my mission in the service. I'm

going to try to not miss a single Sunday of church.

"I've been wondering if you could send me some information on what all has to be done in order to go through the temple or be married in the temple, because if it takes time, I'd like to start preparing now, so whenever I decide to get married, in about four years, I'll be a few steps ahead. I don't think there would be anything I'd want more than to be married in the temple.

"I'd be honored to be a missionary in a foreign country someday when I become qualified." (Signed by Brother Bertoglio.)

His desire for missionary service may come sooner than he knows. Listen to one of our chaplains report:

"I would like to report firsthand results of the pilot seminar for prospective servicemen. . . .

"Four of the . . . servicemen were eventually assigned here for basic training. . . . They were encouraged, inspired, and given a more full outlook as to what to expect in military service. . . .

"Each has been most willing to assist with the sacrament services held for their areas. Pvt. Michael Paige, for example, was so inspired that he brought 15 friends with him to Church on Sunday, January 12. Since that date 12 have been baptized. All of these contacts have come from the four servicemen who were at the Oakland seminar." (Letter from Chaplain Madson.)

It has now been determined that similar training will be given every member as he leaves his home to enter the military service. This training is not unlike the training given to a missionary. And we repeat, the serviceman deserves it quite as much and needs it infinitely more.

Instructions have already been given to the Regional Representatives of the Twelve. We therefore wish to alert the stake presidents, quorum leaders, bishops, the stake and ward executive secretaries, home teachers, and parents to look forward to the inauguration of the Churchwide program of these training seminars.

We can announce that the next one will be held in Salt Lake City on June 6, 7, and 8 for all men entering the military from Utah during the summer, and we suggest that the bishops in Utah look for their home teachers to supply them with information concerning the men who will be entering the military.

We do care about our men in the military. We return again in conclusion to the words of the Lord. They have much meaning to the young man who faces military service.

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the

gospel of peace, which I have sent mine angels to commit unto you;

"Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye

ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen." (D&C 27:15-18.) •

God bless our men in the military service and those who anticipate that call. The Church does love you. The Lord is guiding us in preparing help for you. Of this I bear witness, in the name of Jesus Christ. Amen.

Home Teaching and Family Home Evening



Elder Marion G. Romney

Of the Council of the Twelve

This subject and this assignment have come to me because of the fact that the home teaching program with which I am connected has been assigned some responsibility with respect to the home evening program.

My objective is twofold: one, to call your attention to what the Lord has said about the responsibility of Church members to teach the gospel in the home, and two, to point out some things that can be done in the home through home teaching to inspire and encourage the members of the Church to hold and conduct home evenings in the home.

To endeavor to so instruct this great audience is indeed an awesome responsibility. Think of it for a moment. As mentioned by President Dyer today, there are perhaps 150,000 listening to this meeting, men and boys, every one of them holding an office in the priesthood of God. Each, by reason of accepting ordination, bears a divine charge to visit the homes of Church members and exhort them to attend to all family duties and to individual duties.

We have all heard of home teaching, and we have all heard of home evenings, but we do not all do home teaching, nor do we all hold home evenings, notwithstanding the fact that both of

these activities are divinely instituted to help us teach the gospel in the home.

Because no one can be saved without a knowledge of the gospel, the Lord himself set the pattern as to how it should be taught in order that everyone can be taught. He himself came to his son Adam and taught him the gospel, and directed him to teach his children. The record says that "Adam and Eve . . . made all things known unto their sons and their daughters. . . ." (Moses 5:12.)

They instructed their sons and daughters to follow their example. We know that the faithful ones of them did so, because we read that Jared, the sixth generation from Adam, taught his son "in all the ways of God." (Moses 6:21.) We know that the unfaithful did not teach their children, because the Lord said that the blood of those who were drowned in the flood would be required at the hands of their fathers. The basis on which the Lord holds the parents responsible for untaught children he explained to Ezekiel when he told him that when he gave notice and the watchmen did not warn the wicked that they would be destroyed, the blood would be required at the hands of the watchmen. (See Ezek. 3:18.)

I have here the scriptures as to how Moses taught the children of Israel to teach their children, of how King Benjamin taught the people of the Book of Mormon days to teach their children, and so on down through the various dispensations. I shall not take time, because of the lateness of the hour, to go through these scriptures. Furthermore, the scriptures that are binding upon us are the ones the Lord has given us in these latter days. He has never required his people of one dispensation to rely solely upon the teachings he gave to former dispensations. But he has revealed his law, given his commandments anew in every dispensation. And in this dispensation the commandments that we are bound by are those in the Doctrine and Covenants.

In 1831, while the Prophet Joseph was "reviewing the commandments" to be sent to Zion, the Lord gave this instruction:

" . . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D&C 68:25-26.)

The Lord's follow-up on this commandment 18 months later must have shaken the presidency and bishop. Explaining that "every spirit of man was innocent in the beginning," but that because of their "disobedience, . . . [and] the tradition of their fathers, . . . that wicked one cometh, and taketh away light and truth . . .," the Lord continued:

"But I have commanded you to bring up your children in light and truth.

"But verily I say unto you, my servant Frederick G. Williams. . . .

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

I wonder how many of us today are suffering afflictions because we fail to teach our children.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

"Verily, I say unto my servant Joseph Smith, Jun., . . .

"You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. . . .

"My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (D&C 93:38-50.)

The failure of parents to teach their children affects not only them and their children but whole civilizations.

Such failure contributed to the wickedness that brought on the flood; it contributed to the fall of ancient Israel, and to the destruction of the Book of Mormon peoples. I read recently that the renowned author "Edward Gibbon, back in 1788, set forth in his famous book, 'Decline and Fall of the Roman Empire,' five basic reasons why that great civilization withered and died," and that the first of these reasons was "the undermining of the dignity and sanctity of the home,

which is the basis for human society."

All our leaders in this dispensation have counseled parents to teach their children. The First Presidency of the Church, in 1915, advised and urged "the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the words of the Lord. . . .

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase, faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (*The Improvement Era*, June 1915, pp. 733-34.)

I suppose this statement and the following I will read from President McKay give as good a definition of a home evening as we have in the scriptures. In April 1964, President McKay said: "No other success can compensate for failure in the home." (*The Improvement Era*, June 1964, p. 445.)

In 1965, as an aid to parents in teaching their children, the weekly Family Home Evening Program was inaugurated. Introducing the manual, President McKay said:

"These lessons for 'Teaching and Living the Gospel in the Home' are offered as helps for the weekly home evening. . . .

"Earnestly we urge parents to gather their families around them, and to instruct them in truth and righteousness, and in family love and loyalty. The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these difficult times cannot better be solved in any other place, by any other agency, by any other means, than by love and righteousness, and precept and example, and devotion to duty in the home." (*Family Home Evening Manual*, 1965, p. iii.)

Pursuant to this counsel, many families have adopted and faithfully pursued the Family Home Evening Program. Others have yet to move into it and qualify for the promised blessings.

Some of the things that can be done through home teaching—and this is really the purpose of this talk tonight—to inspire obedience to the commandment to teach the gospel in the home, and particularly to hold the home evening as directed, are as follows:

To the stake presidents:

1. That under the leadership of the stake president, there be in every stake an evening—other than Sunday—

designated and exclusively reserved as home evening. I recently heard a former stake president who said the bishops in the stake he had presided over did not even answer the telephone on this evening. When it rang, one of the children would gently say, "We are holding home evening. Are you?"

2. Let each stake president see to it that he himself regularly conducts a weekly home evening with his own family, and that he inspires each of his counselors, clerks, high counselors, and all members of his stake council to do likewise.

I had written in these remarks: It will be in order for Representatives of the Twelve to emphasize this matter in their regions. I was very happy day before yesterday to hear President Tanner tell these Regional Representatives directly to hold their own home evenings and then take it up with the stake presidents.

3. That in their monthly oral evaluations, stake presidents motivate bishops and branch presidents to implement the family home evening program in their own homes and in their wards and branches.

Now to the bishops:

4. Let every bishop and branch president not only conduct a weekly home evening with his own family, but also so teach, exhort, and inspire his counselors, clerks, and ward council members that they follow his example.

5. That in their monthly oral evaluations with their priesthood leaders, bishops and branch presidents accomplish three things: One, inspire these leaders to conduct home evenings with their own families. Two, motivate them to inspire home teachers to hold home evenings with their own families, and to encourage the families they visit to hold home evenings. Three, bishops should, at these interviews, receive a report from each priesthood leader on the status of home teaching in the families for whom he is responsible.

6. Let every home teacher (a) regularly conduct with his own family the kind of a home evening he would be proud to have the families he visits use as an example, and (b) carry into the homes of the families he is assigned to visit such teaching, encouragement, and spirit as will inspire them to observe home evening. The home teacher should also render a complete report on each of his families to his priesthood leader each month in their interviews.

Such is the care we must exercise, brethren, as we watch over the Church, if we are to prevail "against

the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

The world is ripening in iniquity. "... all flesh is corrupted before [the Lord]; ... the powers of darkness prevail upon the earth. . . ." (D&C 38:11.)

Satan, our enemy, is making an all-out assault upon righteousness. His well-marshaled forces are legion. Our children and youth are the targets of his main thrust. They are everywhere subjected to wicked and vicious propaganda. Every place they turn, they are buffeted with evil, cunningly devised to deceive and to destroy every sacred thing and every righteous principle.

Faith in the Lord Jesus Christ is scoffed at. God, they are told, is dead. The principle of repentance, baptism

by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost are ridiculed.

Morality in general and chastity particularly are outmoded. Man—so our children are told—is an animal, the product of biological evolution; his generative powers are not sacred and God-given for the purpose of bringing God's spirit children into mortality, and therefore to be exercised within the limits divinely prescribed, as the gospel teaches, but they are playthings to be exploited and prostituted for the gratification of sensual and lustful desires. Courage, honesty, loyalty, patriotism, law and order—these and other elements of the divine nature are no longer revered as virtues.

If our children are to be sufficiently strengthened to stand against this satanic onslaught, they must be taught and trained in the home, as the Lord has directed.

Let every priesthood bearer, in the majesty and power of his calling, set

in order his own house; let him regularly observe home evening and otherwise bring up his "children in light and truth" (D&C 93:40); let him accept a home teaching assignment and so faithfully visit, exhort, encourage, and inspire his families that they follow his example. Then will the children of Zion be able to stand against the wiles of the devil, and then will the Church begin to "arise and shine forth, that [her] light may be a standard for the nations." (D&C 115:5.)

That every priesthood bearer will rise to the challenge given us by the Lord when he said, in the words already quoted by Brother Packer: "... gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. . . . that where I am ye shall be also." (D&C 27:15, 18), I humbly pray, in the name of Jesus Christ. Amen.

A Time of Testing



President Hugh B. Brown

First Counselor in the First Presidency

We have had two days of almost constant meetings. I know you are all rather weary at this hour, so I shall not take much time. I have enjoyed very much the meeting tonight; and realizing the numbers of men who are listening in, I am wondering if I can add a word. I hope we have taken to heart the very worthwhile and important messages that have been given by the brethren throughout the conference. Tonight especially, when President McKay had such an inspiring message for us, and then to hear these young boys respond to the call so well, so efficiently, so humbly, was an inspiration to all of us. To hear Elders

[Lysle R.] Cahoon, Packer, and Romney discuss their special assignments is a challenge to every man who holds the priesthood.

I was especially impressed when Elder Packer mentioned military men. I have had a little experience in that field, and I think I would like to tell you a story with relation to it, a story that may be not so well known here in the United States because it happened in Canada.

First, I think I would like to say to the young men who are listening and who are present that I wish you would cultivate a sense of humor.

In the army while in the first world

war, one of our boys who was a pretty good fighter was challenged in England to a fight. This young man, our Mormon boy, had the habit of smiling all the way through a fight. One of the men whom he was pitted against was champion, and during the fight he said to his attendants between rounds, "I can't lick that guy unless I can knock that grin off of his face." He was not able to do it. That smile represented a courage of cold steel, and the Mormon boy won the battle.

Now as to the story: In 1906 the government of Canada passed a law that was known as the Militia Act, comparable to the home guard here.

They sent out into all the provinces a call for men to take training preparatory to what Lord Roberts said was sure to come, a world war. A young man was sent to Cardston to recruit some of our men. This young fellow was the son of a prominent military man. He had been raised with a silver spoon in his mouth, evidently. He was one of those fellows who had a jaunty moustache and a little swagger stick, and he wore a monocle, a one-eye glass. He was a most objectionable fellow in the eyes of our young men. In fact, his monocle reminds me of another story.

I was standing one day between Picadilly Circus and Leicester Square talking to an American officer during the first world war. We saw a man coming down the sidewalk with his hat on one side, swinging a swagger stick, a Charlie Chaplin moustache, and a monocle. I said to the officer, "I wonder why those fellows wear a one-eye glass instead of two."

"Well," he said, "I'll tell you. A guy like that can see more with one eye than he can comprehend."

Well, such was the man who came out to recruit the Mormon boys. He spent two weeks in Cardston. He was sent out to organize a squadron of mounted men. He did not get one recruit during that two weeks. A lot of them came in and responded to his call, but did not sign up. He went back to Ottawa and reported the Mormons were disloyal and ought to be expelled from Canada.

The member of parliament from our district at that time was W. A. Buchanan, who knew our people very well. The matter was taken to the floor of the parliament, and considerable agitation was whipped up. Mr. Buchanan arose and said, "If you will allow some of their own men to become officers, you will get all the Mormon boys you want."

The government finally accepted his recommendation, and they sent word out to President Edward J. Wood to appoint some men to go and take training, which he did. I happened to be one who was called in by President Wood and called on a three-year mission, to go to Calgary and take training as a militia officer.

While I was in training, a young Mormon boy came into the camp. He was awkward. He was not educated very well, but he was a young Mormon boy who had been taught to live the gospel. After one parade, when he had gone through everything backwards, he was called by the captain to come into his office. The captain said, "I have noticed you, young fellow. You are from Cardston, aren't you?"

He said, "Yes, sir."

"You are a Mormon, I suppose."

"Yes, sir."

"Well, I just wanted to make friends with you. Will you have a glass of beer?"

"Sir, I do not drink liquor."

The captain said, "The you don't. Maybe you will have a cigar then."

He said, "Thank you, sir, but I do not smoke."

The captain seemed much annoyed by this, and he dismissed the boy from the room.

When the young man went back to his quarters, some of the lesser officers accosted him angrily and said, "You fool, don't you realize the captain was trying to make a friend of you, and you insulted him to his face?"

The young Mormon boy answered, "Gentlemen, if I must be untrue to my ideals and my people and do things that I have been instructed all my life I should not do, I'll quit the army."

When the time came for the final examinations in that camp, the captain sent this young man down to Calgary from Sarcee Camp to do some work for him, and they were having examinations while he was gone. When he returned the captain said, "Now you go in the other room there, and I will give you the list of questions, and you can write your examination."

He went in and returned and said, "Sir, all the books we have studied are there on that desk. Surely you don't want me to write my examination there where I can turn to those books."

The captain said, "That is just what I do want. I know from my knowledge of you that you will not open a one of those books. You will be honorable, you will be honest, and I trust you."

Well, that young man, while overseas later on in the war, was sent for by his captain, who had then become a lieutenant colonel, in response to a call from general headquarters for the best man he had in his battalion. They had a special mission for him to perform. They said, "We don't care anything about his education or his training. We want a man who can't be broken when put under test. We want a man of character." The lieutenant colonel, his former captain, selected and assigned this young man who had the courage to stand before him and say, "I do not smoke. I do not drink."

I cite that as a type of thing that happens sometimes in military life, and because Brother Packer spoke of the military, it reminded me of it.

Well, at the end of the training period we organized a squadron and took them to Calgary in the years 1912-14, when, as you know, the first

world war broke out, Canada and England having been in the war for some years before the United States came in. Our Mormon boys made a great name for themselves, both in Canada and overseas.

Brethren, there are many things that could be said on an occasion of this kind, but most of them have been said, so I will not detain you. I would like to bring to your attention, though, one or two paragraphs that might be helpful. I hope they will. This is entitled "When Is Success a Failure?"

"When you are doing the lower while the higher is possible,

When you are not a cleaner, finer, larger man on account of your work,

When you live only to eat and drink, have a good time, and accumulate money, then success is a failure.

When you do not carry a higher wealth in your character than in your pocketbook,

When the attainment of your ambition has blighted the aspirations and crushed the hopes of others,

When hunger for more money, more land, more houses and bonds has grown to be your dominant passion,

When your profession has made you a physical wreck—a victim of 'nerves' and moods,

When your absorption in your work has made you practically a stranger to your family,

When your greed for money has darkened and cramped your wife's life, and deprived her of self-expression, of needed rest and recreation, of amusement of any kind,

When all sympathy and fellowship have been crushed out of your life by selfish devotion to your vocation,

When you do not overtop your vocation, when you are not greater as a man than as a lawyer, a merchant, a physician or a scientist,

When you plead that you have never had time to cultivate your friendships, your politeness, or your good manners,

When you have lost on your way your self-respect, your courage, your self-control, or any other quality of manhood, then success has been a failure."

Let us take that to heart, brethren, and remember that each of us is being tested, just as the finest cars and planes are tested before they are put into service. They are tested for weaknesses; they are tested for flaws. Can you

stand the test? At the bar the Judge will not look us over for medals, degrees, or diplomas, but for scars. Let us resolve that there will be no stains. Let every young man who holds the priesthood stand himself up against the wall and look himself over and ask himself to reply honestly, "What kind of a man are you really? You make a pretty good showing at times, but what is in your heart?" Talk to yourself along that line, brethren, and then put your lives in order.

You young men who are going into the service are going to come up against some terrible temptations and some real tests of courage. God bless you that your priesthood may enable you to measure up to any responsibility that is placed upon you.

We are living in very difficult times. They are ominous times. They are times when men are getting discouraged. Many references have been made to these things during this conference. I would like to leave with you a poem on what the future portends:

"You that have faith to look with fearless eyes
Upon the tragedy of a world at strife,
And know that out of death and night
Shall rise the dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower

To live in these great times and have your part
In freedom's crowning hour;
That you may tell your sons who see the light,
High in the heavens, their heritage to take,
I saw the powers of darkness take their flight;
I saw the morning break."

Then look forward with courage and faith, remembering that unless we have been true, unless we have kept the faith, unless we have kept clean, unless we have done the things that we know we ought to do, then we will fail in this great test.

I must close by drawing your attention to a very familiar section of the Doctrine and Covenants:

"... the rights of the priesthood are inseparably connected with the powers of heaven, and ... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . .

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:36-39, 45-46.)

God bless you, my brethren. I leave with you my own testimony as to the divinity of this work. God has been so good to me as to make known to me, in ways that I cannot explain, that Jesus of Nazareth is the Son of God. I know that he is the Redeemer of this world. I have been close enough to him to get from him a convincing testimony of that fact, which has been sealed upon my soul. I leave you this testimony, and I say, as Peter of old said in answer to the question, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16.) I know it. I know it better than I know anything else, and for that knowledge I am grateful to him. I would like to continue faithful to the end if I can.

God bless you now as you go to your homes. Set your houses in order. Set your lives in order, for you are going to be tested as men heretofore have not been tested, and you will make good in proportion as you build character, as you do the things you know you ought to do, deprive yourself of the things you know you should not have, and yield obedience to the commandments of God.

"If a man is primarily after wealth, the world can whip him. If he is primarily after pleasure, the world can beat him. But if a man is primarily growing character, then he can capitalize on anything that life does to him. How much a man owns depends on the height and breadth and depth of his mind and soul and not on his bank account."

May his peace and blessing be with you all. I pray in the name of Jesus Christ. Amen.

Missionary Reunion

By Barbara Carr

*All over the city,
in many buildings,
how joyful is the reuniting
after six long, eventful months!
Fifteen, fifty, five hundred gather.
Finally all are seated;
talking is hushed:
the meeting begins.
Song, prayer,
And the awaited visitor from afar speaks.*

*Suddenly the hum of whispering
fills the room.
What? Showing disrespect to their leader?
No. The elders are translating
for their girls!*

Peace in the World



President A. Theodore Tuttle
Of the First Council of the Seventy

My dear brethren and sisters:

You may have experienced traveling through a canyon on a narrow mountain road during a storm. Cloudy, foggy conditions, with rain blowing hard against the windshield, make driving perilous at best. Suddenly the windshield wipers lose their synchronization and begin to fight one another. Only momentarily can they clear the windshield. The person with you is no help. He can likewise see only sideways.

Now, while this is not like losing the motor or a wheel, you are obviously in serious trouble. You have either to stop and wait for the fury of the storm to cease or to proceed on a perilous mountain road in extreme danger—because you cannot see clearly.

The whole world is in such a storm. Dark clouds hover all around. International turmoil, domestic social conditions, and the usual family problems, all seemed solvable before. Now, in the fury of our times, they close in upon us and threaten our safe journey. Present conditions make it impossible to see the way clearly.

However, unlike driving, we have not the alternative to stop living and wait for the storm clouds to lift. We must face life's tempest. Robert Frost spoke a truth when he said, "The only way out is through."

Crime is soaring. Disobedience and lawlessness increase. Modesty is disappearing. Drunkenness and immorality run rampant. The forces of evil with sinister intent strike directly at the very vitals of society—the home and our children. Values are distorted.

Debauchery and evil mock virtue. Hardly anything is now sacred. The world lieth in sin.

You may be surprised to learn that even admitting all of this, I have a calm assurance in my soul. All is not, nor will it be, lost. This peace that speaks to my heart has not removed life's problems, but it gives courage to face them.

May I share with you some of the things that I know that give me positive assurance:

I know that Jesus was born of Mary; that he grew to manhood as "the carpenter's son"; that he did his Father's will while he walked the earth.

I know that he taught men the right way to live; and more, that he lived a perfect life, that he was the example of all that he taught.

I know that he took upon himself the sins of all men and wrought an atonement for them that we can claim by obedience to his laws.

He was taken and crucified on Calvary's hill.

He died that we might live.

I know that he broke the bonds of death, rose from the grave the third day, and appeared unto many.

I know that he lives today.

There is other knowledge equally important. I testify that God the Father and his Son Jesus Christ, in the year 1820, appeared to a young man, Joseph Smith. Regarding this marvelous manifestation Joseph Smith wrote:

"... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—[Joseph,] *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

On another occasion, in 1832, Sidney Rigdon was with the Prophet Joseph. Together they received a heavenly manifestation recorded thus:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

On yet another occasion in 1836, Joseph Smith and Oliver Cowdery, after arising from solemn and silent prayer, explained: "... the following vision was opened to both of us." (Introduction to Section 110.)

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing

of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who *liveth*, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4. Italics added.)

I know these things are true. The significant thing, however, is that *you* also can know for yourself! You can know by following the prescribed process—adherence to the gospel principles that the Savior taught.

Let me tell you what this testimony and knowledge means. It brings peace and confidence and calm assurance. It stimulates right conduct. It fosters repentance from sin. This assurance does not mean inactivity; rather, it generates positive action. It motivates Christian acts of kindness. It opens channels to heavenly power.

Do you realize that the power of God is available in this Church today as it was with the apostles of old?

In the midst of the turmoil we presently face, how would you like to have someone take you by the hand as it were and lift you up and guide you? How would you like to hear a prophet's voice give continued heaven-inspired guidance? How would you like to belong to a divinely organized church that provides a family-oriented program to help you teach your family correctly? Where is a family that could not use this kind of assistance today?

It ought to mean something to you that while many other churches are

closing their doors for lack of attendance, one of the most pressing problems of The Church of Jesus Christ of Latter-day Saints is to provide sufficient meeting halls for growth and expansion. This church invites your investigation.

The unique position of being the restored Church appeals to people of wisdom and reason—people who are seeking for the truth. This church has particular appeal to men. If you could see this congregation here this morning, you would know it attracts men—men of capacity and stature in the work of the world. Here are husbands and fathers who receive guidance from this great church to unify and bless their homes.

Here are men who come to listen to a prophet's counsel. They seek direction in these troubled times from a seer. A seer is one who sees. We have not been disappointed. The prophet has said:

1. Strengthen the home.

2. Youth, keep yourselves pure and virtuous. Intelligent home building begins in your teens. It is the chief factor to a happy home.

3. Marriage is ordained of God. Guard the sacredness of your marriage vow.

4. Marriage is a sacred obligation and a covenant that is eternal or that may be made eternal. The bearing and rearing of children is the highest of all human duties.

"Where there is no vision, the people perish." (Prov. 29:18.) We have been given the vision. We have been instructed.

Speaking of the great tribulations to come in the latter days, the Lord gave this assurance: "... *my people* will I preserve." (Moses 7:61. Italics added.)

Later he counseled: "... if ye are prepared ye shall not fear." (D&C 38:30.)

And again he has promised: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I believe in that promise.

I am grateful to be a member of the Church of which the Lord by his own voice has declared: "... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . ." (D&C 1:30.)

As a member of this church I have full confidence in "the prophecies and promises which . . . [the Lord has said] shall all be fulfilled." (D&C 1:37.)

I know that if we will follow the counsel from these brethren, we can be prepared, and we need not fear. We can make our way along the road of life safely.

And I know that by doing the works of righteousness, we can all have peace in this world and eternal life in the world to come. In the name of Jesus Christ. Amen.

"Mrs. Patton, Arthur Lives"



Elder Thomas S. Monson

Of the Council of the Twelve

The vast throng assembled in the Tabernacle this Easter morning is a beautiful sight. I recognize among you those who have traveled great distances to be at the conference—even

from far-off Australia.

The flight from Brisbane, Australia, to San Francisco is a long one. There is time to read, time to sleep, and time to ponder and think. As a passenger

on this flight, I was awakened by the calm, resonant sound of the pilot's voice as he announced: "Ladies and gentlemen, we're now passing over the Coral Sea, scene of the great sea battle

of World War II."

Through the cabin window I could see billowy white clouds, and far below, the azure blue of the vast Pacific. My thoughts turned to the events of that fateful eighth day of May in 1942 when the mammoth aircraft carrier *Lexington* slipped to its final resting place on the ocean floor. Twenty-seven hundred and thirty-five sailors scrambled to safety. Others were not so fortunate. One who went down with his ship was my boyhood friend, Arthur Patton.

May I tell you about Arthur? He had blond, curly hair and a smile as big as all outdoors. Arthur stood taller than any boy in the class. I suppose this is how he was able to fool the recruiting officers and enlist in the Navy at the tender age of 15. To Arthur and most of the boys, the war was a great adventure. I remember how striking he appeared in his navy uniform. How we wished we were older, or at least taller, so we too could enlist.

Youth is a very special time of life. As Longfellow wrote:

"How beautiful is youth! How bright it gleams
With its illusions, aspirations,
dreams!

Book of Beginnings, Story without End,
Each maid a heroine, and each man
a friend!"

—"Moritus Salutamus"

Arthur's mother was so proud of the blue star that graced her living room window. It represented to every passer-by that her son wore the uniform of his country. When I would pass the house, she often opened the door and invited me in to read the latest letter from Arthur. Her eyes would fill with tears, and I would then be asked to read aloud. Arthur meant everything to his widowed mother. I can still picture Mrs. Patton's coarse hands as she would carefully replace the letter in its envelope. These were honest hands that bore the worker's seal. Mrs. Patton was a cleaning woman—a janitress for a downtown office building. Each day of her life except Sundays, she could be seen walking up the sidewalk, pail and brush in hand, her gray hair combed in a tight bob, her shoulders weary from work and stooped with age.

Then came the Battle of the Coral Sea, the sinking of the *Lexington*, and the death of Arthur Patton. The blue star was taken from its hallowed spot in the front window. It was replaced by one of gold. A light went out in the life of Mrs. Patton. She grieved in utter darkness and deep despair.

With a prayer in my heart, I ap-

proached the familiar walkway to the Patton home, wondering what words of comfort could come from the lips of a mere boy.

The door opened, and Mrs. Patton embraced me as she would her own son. Home became a chapel, as a grief-stricken mother and a less-than-adequate boy knelt in prayer.

Arising from our knees, Mrs. Patton gazed into my eyes and spoke: "Tom, I belong to no church, but you do. Tell me, will Arthur live again?"

Time dims the memory of that conversation. The present whereabouts of Mrs. Patton is not known to me; but, Mrs. Patton, wherever you are, from the backdrop of my personal experience, I should like to once more answer your question, "Will Arthur live again?"

I suppose we could say that this is a universal question, for who has not at a time of bereavement pondered the same thought?

Death leaves in its cruel wake shattered dreams, unfulfilled ambitions, crushed hopes. In our helplessness, we turn to others for assurance. Men of letters and leaders of renown can express their beliefs, but they cannot provide definitive answers.

The dim light of belief must yield to the noonday sun of revelation. We turn backward in time, that we might go forward with hope. Back, back beyond the silent generation, the beat generation, the lost generation. Back, back beyond the Space Age, the Computer Age, the Industrial Age. Back, back to Him who walked the dusty paths of villages we now reverently call the Holy Land, to him who caused the blind to see, the deaf to hear, the lame to walk, and the dead to live, to him who tenderly and lovingly assured us, "I am the way, the truth, and the life." (John 14:6.)

The plan of life and an explanation of its eternal course come to us from the Master of heaven and earth, even Jesus Christ the Lord. To understand the meaning of death, we must appreciate the purpose of life.

In this dispensation, the Lord declared: "And now, verily I say unto you, I was in the beginning with the Father and am the Firstborn." (D&C 93:21.) "Man was also in the beginning with God." (D&C 93:29.) Jeremiah the prophet recorded, "... the word of the Lord came unto me, saying, Before I formed thee... I knew thee; and before thou camest forth... I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

From that majestic world of spirits we enter the grand stage of life even to prove ourselves obedient to all things commanded of God. During mortality we grow from helpless infancy to in-

quiring childhood and then to reflective maturity. We experience joy and sorrow, fulfillment and disappointment, success and failure; taste the sweet, yet sample the bitter. This is mortality.

Then to each life comes the experience known as death. None is exempt. All must pass its portals. Death claims the aged, the weary and worn. It visits the youth in the bloom of hope and glory of expectation. Nor are the little children kept beyond its grasp. In the words of the apostle Paul: "... it is appointed unto men once to die..." (Heb. 9:27.)

To most, there is something sinister and mysterious about this unwelcome visitor called death. Perhaps it is a fear of the unknown that causes many to dread his coming.

Arthur Patton died quickly. Others linger. Not long ago I held the thin hand of a youth as he approached the brink of eternity. "I know I am dying," he said touchingly. "What follows death?"

I turned to the scriptures and read to him:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Eccles. 12:7.)

"... there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection..."

"... concerning the state of the soul between death and the resurrection—Behold... the spirits of all men, as soon as they are departed from this mortal body... are taken home to that God who gave them life." (Al. 40:9, 11.)

To me, the lad said, "Thank you." To my Heavenly Father I said silently, "Thank thee, oh God, for truth."

Mrs. Patton, do not grieve as you think of your boy in the depths of the Pacific or question how God's purposes can be fulfilled. Remember the words of the psalmist: "If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139:9-10.)

God has not forsaken you, Mrs. Patton. He sent his Only Begotten Son into the world to teach us by example the life we should live. His Son died upon the cross to redeem all mankind. His words to the grieving Martha and to his disciples today bring comfort to you: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die..." (John 11:25-26.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"... I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

Mrs. Patton, the testimonies of John the revelator and Paul the apostle are also significant to you. John recorded: "... I saw the dead, small and great, stand before God; ...

"And the sea gave up the dead which were in it." (Rev. 20:12-13.)

Paul declared: "... as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Until the glorious resurrection morning, we walk by faith. "For now we see through a glass, darkly; but then face to face. ..." (1 Cor. 13:12.)

Jesus invites you, Mrs. Patton, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

Such knowledge will sustain you in your heartache. You will never be in the tragic situation of the disbeliever who, having lost a son, was heard to say, as she watched the casket lowered into mother earth, "Good-bye, my boy. Good-bye forever." Rather, with head erect, courage undaunted, and faith unwavering, you can lift your eyes as you look beyond the gently breaking waves of the blue Pacific and whisper, "Good-bye, Arthur, my precious son. Good-bye—until we meet again."

And the words of Tennyson may come to you as though spoken by your boy:

"Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar,

When I put out to sea. ...

"Twilight and evening bell,

And after that the dark!
And may there be no sadness of farewell,

When I embark;

"For tho' from out our bourne of Time and Place

The flood may bear me far,

I hope to see my Pilot face to face

When I have crossed the bar."

—"Crossing the Bar"

To the words of the poet I add the testimony of a witness. Mrs. Patton, God our Father is mindful of you. Through sincere prayer you can communicate with him. He, too, had a son who died, even Jesus Christ the Lord. He is our advocate with the Father, the Prince of Peace, our Savior and Divine Redeemer. One day we shall see him face to face.

In his blessed name I declare to you the solemn and sacred truth: Oh, Mrs. Patton, Arthur lives! In the name of Jesus Christ. Amen.

To Know God



Elder Harold B. Lee

Of the Council of the Twelve

In the spirit of that beautiful hymn which has been something of a dedication to this glorious session, I seek for the spirit which has actuated this conference thus far.

Today, I would take as something of a text the words of our Savior and Redeemer just prior to his betrayal, as recorded in the Gospel of John.

"These words spake Jesus, and lifted up his eyes to heaven, and said ... glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God,

and Jesus Christ, whom thou hast sent." (John 17:1-3.)

Some questions being asked today have recalled these and other scriptures.

One man asked: How can one find God?

To him I gave a hurried answer. One finds God in the same way he finds anything—by searching. The Master had answered to a similar question: "If any man will do his will, he shall know. ..." (John 7:17.)

Another man wrote: "If a member cannot believe the concept that God himself was once as we are now, and sits enthroned in yonder heavens," is this justification for excommunication from the Church? This, he has quoted,

was from a statement made by the Prophet Joseph Smith in a funeral sermon delivered in Nauvoo, Illinois, shortly before his martyrdom, in about 1843.

In answering this man's question, I must hasten to assure him that the question of his Church membership and his worthiness to continue as a member must be left to the determination of local Church authorities charged with the responsibility of making that decision.

I would rather be concerned in an attempt to enlarge his views and his understanding as to the true concept of that glorified being whom all so-called Christians worship as God, our

Heavenly Father.

The reasoning of Joseph Smith, in the partial statement from which he has quoted, "that God was once as we are now," is given additional strength if our brother will recall the words of the Master: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise." (John 5:19.)

When we consider the fact that our Lord and Master, Jesus of Nazareth, one of the Godhead, came to tabernacle in mortality, then this quoted statement, taken literally, is of great significance.

The scriptures make it plain to the student of these sacred writings that there are three personages in the Godhead: (1) God, the Eternal Father, also known as the Father of our spirits, (2) his Son, Jesus Christ, the Redeemer, even Jehovah, and (3) the Holy Ghost.

We are told in an inspired explanation that "the Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

Surely one must stop and ponder deeply the biblical account of the creation, where God declared: "Let us make man in our image, after our likeness. . . ." (Gen. 1:26.)

And later, after Adam's act of transgression, the Lord God said to one other who was with him: "Behold, the man is become as one of us. . . ." (Moses 4:28.)

If man, then, was created after the image and likeness of his glorified Creator, and afterward man became as one with those who had created him, then the doubts in my friend's mind must begin to be resolved, and he can then come to see the grandeur of this greater concept of the living God whom we worship.

Commenting on this same teaching, President Brigham Young had this to say: ". . . it must be that God knows something about temporal things, and has had a body and been on an earth; were it not so He would not know how to judge men righteously, according to the temptations and sins they have had to contend with." (*Journal of Discourses*, Vol. 4, p. 271.)

The sacred writings of the prophets speak of an exalted state to which man may attain, which is called eternal life, or life in the presence of God and our Lord and Savior, Jesus Christ. Those who can attain to this highest degree of glory are spoken of in a revelation we know as Doctrine and Covenants 131:1-4:

"In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase."

President Young again expands upon the meaning of this quotation:

"... The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his progeny. . . ." (*Journal of Discourses*, Vol. 11, p. 262.)

There are those who would think to go beyond that which God has revealed. It was to such as these, who would seek to penetrate that curtain of revealed truth, that inspired writers of our early leaders posed a profound question that was later given a musical setting in one of our most beloved hymns:

"If you could hie to Kolob

In the twinkling of an eye,

And then continue onward

With that same speed to fly,

D'y'e think that you could ever,

Through all eternity,

Find out the generation

Where Gods began to be?

"Or see the grand beginning,

Where space did not extend?

Or view the last creation,

Where Gods and matter end?

Me-thinks the Spirit whispers,

No man has found "pure space,"

Nor seen the outside curtains,

Where nothing has a place.

"The works of God continue,

And worlds and lives abound;

Improvement and progression

Have one eternal round.

There is no end to matter;

There is no end to space;

There is no end to spirit;

There is no end to race."

(*Hymns*, No. 257.)

A prophet-leader of our dispensation then extends this great wisdom to all truth seekers:

"Many have tried to penetrate to the First Cause of all things; but it

would be as easy for an ant to number the grains of sand on the earth. It is

not for man, with his limited intelligence, to grasp eternity in his comprehension. . . . What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavoring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. . . ." (Brigham Young, in *Journal of Discourses*, Vol. 7, p. 284.)

Then, finally, this most timely admonition:

"Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books." (*Ibid.*, pp. 284-85.)

The ancient prophet was not speaking idly when he declared in exaltation, "O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it." (2 Ne. 9:20.)

Neither was the profound injunction to his disciples meaningless. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

The Master was speaking of a state of ultimate perfection to which all might attain through their faithfulness.

About this fullness of knowledge, and power, and glory, the Prophet Joseph Smith said this:

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. . . ." (King Follett Discourse, *Documentary History of the Church*, Vol. 6, pp. 306-7.)

A few weeks ago we met in Chicago with 165 young men who are going into military service, or who are in their basic training in nearby military training stations.

In a discussion period of the seminar being conducted to give them a perspec-

tive of their opportunities in the Church while they were in military service, they began asking questions about deep theological problems with which they said they were confronted by their inquiring friends: about conditions in the premortal world, about the creation, about eternal marriage and temple work, about the hereafter.

The wise and able teacher drew a diagram on the blackboard to resemble ascending steps and then asked a simple, logical question: To reach the top-most step on a ladder, where must you begin? The answer was obvious: with the bottom step first.

Then, to teach one to understand the highest principles and ordinances, where should one begin?

"With the first principles of the gospel," came the answer. The discussion brought out that these first principles of the gospel are: faith, repentance, baptism by immersion for the remission of sins, and the receiving of the gift of the Holy Ghost, by which one could come to know the truth of all things, the greatest of which revealed knowledge would be the true knowledge of God.

This lesson, of course, was merely another way to impress what the Master meant when he answered a question I have previously quoted: "If any man would know of his doctrine," they must do his will and keep his commandments. The apostle Paul had said that one of the prime purposes of the organization of the Church was "for the edifying of the body of Christ [or the Church], till we all come in . . . the knowledge of the Son of God, unto a perfect man . . ." (see Eph. 4:12-13), which knowledge, the apostle Paul explained, no man could have except by the revelations of the Holy Ghost. (See 1 Cor. 12:3.)

The wisdom of the teacher's reply to the young men in Chicago is impressed by another statement from a

modern prophet:

"These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (DHC, Vol. 6, p. 305.)

Time does not permit a further exposition of these most vital truths relative to our personal relationship to our Heavenly Father and to our Lord and Master, Jesus Christ.

This relationship is nowhere more aptly expounded than in the apostle Paul's sermon on Mars hill, in Athens, where he found an inscription: "To the Unknown God," whom these devout Grecians were "ignorantly" worshipping.

This is his clear and forceful testimony of the true God, who to them, at that time, was unknown:

"[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord . . . and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; . . . For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:26-30.)

In this dispensation, as has been the case in all previous dispensations of the gospel upon the earth, there was given through the modern prophet, Joseph Smith, the true knowledge of God and his Son, our Savior, when, as glorified personal beings who could talk with and be seen of men, they

conversed with him, as though to demonstrate their tangible reality, as the dispensation of the fullness of times was ushered in, in preparation for the second coming of the Lord to reign as Lord of lords and King of kings at the commencement of the millennium.

His Church, bearing his name, is upon the earth. To his Church, through a living prophet, "he has revealed, . . . does now reveal, and . . . will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

With all this knowledge that, through revelation, is available to us and, through diligent efforts on our part, can be made available to all the world, if we yet stand in ignorance of the true God and Jesus Christ, his Son, we might one day be among those to whom our Master may ask again a searching question—which will imply a stern rebuke—as he did to his disciples of a former dispensation.

Jesus asked his disciples, "Have I been so long time with you, and yet hast thou not known me . . . ? he that hath seen me hath seen the Father. . . ." (John 14:9.)

The fundamental and soul-satisfying step in our eternal quest is to come in a day when each does know, for himself, that God answers his prayers.

This will come only after "our soul hungers," and after mighty prayer and supplication, and after, as one who, as a faithful defender of the faith, in past generations has testified: "Into my heart, purified of all sin, there entered a light that came from on high, and then suddenly and in a marvelous manner I saw certainty succeed doubt." (Cyprian.)

May the Lord put within each of us the determination to put our lives in order, to the end that we too may know with a "certainty that succeeds doubt" that God does live, and that through the glorious mission of our Lord and Savior, we too can live again in that realm where God and Christ dwell—to obtain which is to attain eternal life.

To all of this, I add my humble testimony as to this true knowledge of God, even as the Master answered: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

In this dispensation, when the fullness of the gospel is upon the earth, I sincerely pray that truth seekers everywhere may not "walk in the darkness at noon-day." In unison with all of those who have this witness, I too know that my Redeemer lives, to which I bear solemn testimony in the name of the Lord Jesus Christ. Amen.

Slight Deception

By Carol Lynn Pearson

*An adjustable lens is best
For seeing sin:
To soften the view when looking
out,
To sharpen it when looking in.*

The Reality of the Resurrection



Elder Howard W. Hunter
Of the Council of the Twelve

Nearly two thousand years ago, Corinth was one of the most celebrated cities of Greece, founded 1,500 years before the Christian era, supposedly by its grandfather of Ulysses. Because of its strategic position, it commanded the commerce and navigation of the Mediterranean Sea from the Straits of Gibraltar on the west to the great seaport of Alexandria on the east. With the decline of the Greek political power and civilization, the Roman power was expanded over the Mediterranean world by a series of successful wars.

It was in one of these wars, 146 years before Christ, that Corinth was destroyed by the Romans but afterward rebuilt under Julius Caesar as a Roman colony. The city and harbors which it controlled are about 50 miles west of Athens. It was not the philosophical center that Athens was acclaimed to be, but it was the capital of the Roman province and ranked with Ephesus and Antioch as great commercial centers. According to the historical records, it was known as the wealthiest city of Greece.

It is said that the city of Corinth exceeded all the cities of the world at that time for the splendor and magnificence of its public buildings. The temples, palaces, theaters, and other edifices were ornamented with the columns, capitals, and bases which have become patterns for the Corinthian style of architecture all over the world. The statues of Jupiter, Venus, Neptune, Diana, Apollo, and other Roman gods and goddesses that adorned the city are known today as some of the finest art objects of this period. In the

center of the city was the great marketplace surrounding the bronze statue of Athena and the temple of Apollo, the most prominent ruin from antiquity.

Riches produced luxury, and luxury a total corruption of morals. On the Acrocorinthus rising abruptly above the city was the famous Temple of Aphrodite, the goddess of carnal love, symbolic of the domination of the city by licentious impulses. There were many other temples dedicated to immoral practices, but in this one temple alone there were a thousand virgins engaged as slaves to the goddess in temple prostitution. The inhabitants of the city were as lascivious as they were learned.

It was to this city, notorious even in the world of that time for drunkenness and sensuality, that Paul came as a missionary in the spring of the year 50 A.D. He was the first missionary to carry the gospel of Christ to Greece. Some of the regions through which he had passed on the way to Corinth were receptive to his teaching; others were not. In Athens there were a few converts, but there is no record of a branch of the church being established there. The success at Corinth was a contrast. Paul got a strong foothold, and the branch which was established became one of the most important of the early church.

The record tells us that he stayed 18 months in Corinth, longer than in any other city except Ephesus, but we have little information concerning the missionary work of these months. Several epistles were written to the Saints in other branches of the church during this stay, and his labors were success-

ful, as demonstrated by the large branch which was established by the many converts.

At the conclusion of his labors, Paul sailed from Corinth, stopping at Ephesus and Caesarea, then traveled to Jerusalem and returned to Antioch. After a rest, he commenced another missionary journey. While again in Ephesus, word came to him from several sources of a crisis developing in the branch of the church in Corinth. One of the fascinating subjects in the life of the apostle is the exchange of communications and news between him and his converts in Corinth. The communications revealed that there were factions forming in the branch with different views regarding moral conduct and doctrine. Some of the converts were assuming a libertine or freethinking attitude with respect to the doctrines which had been taught to them by Paul and the missionaries who worked with him. Some were defending loose sexual standards that were rampant in the notorious city. These problems came into being because of the background of the new converts and the conditions of the time and place in which they were living. They were reactions to the new faith which had been taught to them against the old background which had been part of their former conduct and thinking.

It was his concern over these disappointing happenings and also the questions that had been asked of him in the communications that caused Paul to write a letter to the saints at Corinth at Easter time, the anniversary of the resurrection of Jesus. The letter

was not intended to be an organized doctrinal presentation of faith, but an admonition to the saints and an answer to their questions. It portrays the simple, unphilosophical character of the gospel of the crucified Christ. This letter, which has been preserved as part of scripture, casts light on the many aspects of the writer's thoughts and also the problems which arose in the early branches of the church. In this letter, which we know as First Corinthians, Paul pleads with them to abstain from dissensions, to be of one mind, and to be unified. He reprimands them for their fornications, immorality, and loose sex mores. The letter admonishes the women not to follow the modernistic tendencies which they were embracing, and it teaches the saints how to properly observe the Lord's Supper.

The last subject of the letter is an extensive discussion of the resurrection. It is not clear whether there was a division of the saints on this subject, whether the question had been asked in the communications, or whether it was the Easter season that caused Paul to dwell so heavily upon the subject of the resurrection. In any event, this letter to the saints gives the earliest and most important witness to the resurrection of the Savior.

Paul commences by saying:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:3-4.)

This statement indicates the source of his knowledge of the resurrection. The story of the crucifixion has been related in scripture from the visible facts of what was seen and what was actually heard during those dark hours, but the account of the resurrection was a proclamation or a declaration of what had happened when the crucified Lord took up his body from the dead and arose from the tomb. Paul indicates in these opening words that his knowledge came to him by revelation from God, not from man. Then he adds:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles." (1 Cor. 15:5-7.)

These appearances to other persons, many of whom were then yet living and who had actually seen him, were cited as additional proof of the fact

that Jesus was raised from the dead.

Paul was saying that he accepted the testimony of those who had seen him, and if there was doubt in the minds of the saints of Corinth, they could verify these facts from living persons. Then follows this significant statement:

"And last of all he was seen of me also, as one born out of due time." (1 Cor. 15:8.)

Thus Paul adds his personal witness, referring to his experience on the way to Damascus when he was suddenly changed from a persecutor to one of the greatest exponents. He refers to himself as "one born out of due time," that is, after the time that Jesus conversed in person with his followers. His dramatic change and conversion is used in his argument as the final point to prove the actual resurrection of Jesus. Paul was anxious that the saints would not only believe, but should never have the least doubt as to this basic fact upon which eternal life hinges. The writer of the letter then asks this question:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

This is a challenging question. Why are you performing vicarious baptisms for those who are dead if there is no resurrection? History bears out the facts of the practice of baptizing for those who had died without the benefit of this ordinance. It would seem certain, from the question that was asked by Paul, that this vicarious practice was followed in the branch of the church in Corinth. His query is well taken. There would be no sense in such ordinances except there be a resurrection. Nothing matters if there is not a resurrection; everything would end in the darkness of death. Paul then quotes Isaiah: "... let us eat, and drink; for to morrow we die." (1 Cor. 15:32.) Only a person of atheistic beliefs could sink to such depths of irreverence, but the reality of a resurrection gives hope; it is uplifting, a joy to the righteous.

Paul now turns to an explanation of the nature of the resurrected body: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35.) After asking that question, he proceeds to explain the change of the body in its resurrected state by using the analogy of the seed that is placed in the ground, giving birth to the new plant. These are his words:

"Thou fool, that which thou sowest is not quickened, except it die:

"And that which thou sowest, thou sowest not that body that shall be,

but bare grain, it may chance of wheat, or of some other grain:

"But God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. 15:36-38.)

Paul then explains in his letter the differences existing in various bodies:

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:39-41.)

Now follows one of the most misunderstood and controversial statements made by Paul:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:42-44.)

Because Paul distinguishes between a natural body and a spiritual body, and had previously referred to the seed planted in the ground, a false conclusion is reached from the analogy. It is argued that the seed itself is not harvested—it dies in the ground and there comes forth a new plant; therefore, this is so with the body which is buried in the ground—it comes forth a spiritual body, something new and different. This appears to be strengthened by the fact that Paul adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. ..." (1 Cor. 15:50.)

Now let me point out the fallacy of this reasoning by this statement from scripture:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul." (D&C 88:15-16.)

There is a separation of the spirit and the body at the time of death. The resurrection will again unite the spirit with the body, and the body becomes a spiritual body, one of flesh and bones but quickened by the spirit instead of blood. Thus, our bodies after the resurrection, quickened by the spirit, shall become immortal and never die. This is the meaning of the statements of Paul that "there is a natural body, and there is a spiritual body" and "that flesh and blood cannot inherit the

kingdom of God." The natural body is flesh and blood, but quickened by the spirit instead of blood, it can and will enter the kingdom.

The best example of the validity of this position—and which portrays the truth of the resurrection—is the happening which we commemorate at this Easter season, when Jesus came forth from the tomb, the first fruits of the resurrection. The record tells us he appeared to many and they recognized him, the most specific example occurring that first Easter day when ten of the Twelve were together, and "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were, terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he

shewed them his hands and his feet." (Luke 24:36-40.)

Not a spirit, but a body reunited with the spirit—a spiritual body as defined by Paul.

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

We also believe in the literal resurrection of the body, reunited with the spirit, becoming the spiritual body or the soul as defined by scripture. If we should eliminate from our religious beliefs the doctrine of the atonement and resurrection of Jesus Christ and the resurrection of mankind, there would be nothing left but a code of ethics.

The propositions of ethics may be noble, but they lack those elements of the gospel that lead men to eternal exaltation. Philosophy and theology may be interesting and give us lofty concepts, and we may become inspired by profound thinking, but Christian faith is based upon the simplicity of the gospel, the example, the life, and the teachings of Jesus Christ. This

was the witness of Paul to the saints at Corinth, and the message applies to us in this day, living as we do in a world that can be compared in many ways to Corinth of old. In a society of turmoil, immorality, freethinking, and questioning of the reality of God, we reach out for the simplicity of the gospel of Jesus Christ—the gospel which gives to us comfort, hope, a desire for righteousness, and peace in one's heart.

I have a conviction that God lives and that Jesus is the Christ. As Paul bore testimony to the saints of Corinth by his letter at that Easter season many years ago, I add my witness that we shall rise from mortal death to have life everlasting, because of the atoning sacrifice and resurrection of the Savior. In my mind I picture him with arms outstretched to all who will hear:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

In the name of Jesus Christ. Amen.

The GIANT System



Elder Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, many people have asked me about the new GIANT system of genealogy announced by the First Presidency in the last general conference. Where did this idea come from, and what is the reason for this change?

The answer is that it developed naturally out of our present system. As problems arose in the system we were using, we began to study them out in our own minds. We consulted earlier revelations and directions from former Church leaders and then prayed

earnestly for wisdom and sought counsel to know the mind of the Lord for our day. We met frequently with our present leaders and presented questions directly to the First Presidency for answers.

As we received greater light and knowledge, we had to revise some of our new ideas and concepts until, by listening to the whisperings of the Spirit, a system finally evolved that could be approved for presentation to the people. May I discuss for a few moments in general terms how we ob-

tain knowledge, for an understanding of how this principle applies particularly to the GIANT system.

We live in a world so complex and involved that sometimes life becomes a frustrating experience. There are many kinds of voices in the world, and as Paul explained to the Corinthians:

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

"There are, it may be, so many kinds of voices in the world, and none of

them is without signification.

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:9-11.)

Among the many voices we hear, which voice should we believe? With so many duties and responsibilities, which ones should have priority? With various paths stretching out before us, which path should we follow? With so much work to be done, what work should we do first?

It is evident from this multiplicity of choices that we need to make decisions. But if we make a decision based solely on our limited experience without consulting experts, the likelihood of making a correct choice becomes a matter of pure chance. In order to know what to do, it might be well to reflect on how the Lord prepares us to make decisions.

In the beginning God gave Adam a choice of whether to be obedient and trust in the Lord or to seek knowledge on his own. Adam chose to make his own decisions. He disobeyed the Lord, ate of the fruit of the tree of knowledge, and was therefore left to his own resources. This meant eviction from the Garden of Eden and from the presence of the Lord:

"And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever,

"Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

"For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled." (Moses 4:28-30.)

Undoubtedly the Lord gave Adam counsel so that he could protect himself against evil and know how to recognize and avoid it. Note that the Lord didn't say that Adam should be able to know good from evil, but that he should know good and evil. In a like manner we are to know both good and evil and learn to prefer the good above the evil. Through our experiences in life we eventually learn to choose the good simply because it is the better way, the easier way, and the simpler way in the long run.

Experience, however, can be a very dear teacher. If we live life without direction and without someone to guide us, it is as dangerous as playing with dynamite. A slight mistake made innocently through lack of knowledge and life blows up in our face. Mistakes can be so serious that sometimes

we can never fully repair the damage done. Some mistakes may even result in loss of life itself. Simply stated, we need guidance and help.

Adam and Eve, after being driven from the Garden of Eden, needed guidance and did what all wise men and women should do. They asked the Lord for direction. In response, "... he gave them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord." (Moses 5:5.)

Adam had already learned his lesson well. Because he hadn't done what the Lord asked him to do, he lost the privileges he formerly had. Now that Adam was on his own, he had to fight weeds, illness, cold, hunger, and all the other problems that beset mankind. Adam had already learned the value of obedience, and he obeyed this new counsel religiously. How long this obedient sacrifice continued we don't know, but it must have been a long period as we reckon time. At least it was long enough for the Lord to make sure that Adam had learned his lesson well before he was given the reason for this commandment. But as a result of his obedience, he now obtained further knowledge. The scripture continues:

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:6-7.)

This then becomes the pattern by which we gain knowledge in this life. If we seek the Lord and ask for counsel, it is given. The Lord is a very wise teacher. He knows that one can't teach a student until that student is ready to listen. I think failure to understand this principle is the cause of many of our present-day ills. We too often give when the recipient doesn't want to receive. We preach when people refuse to listen. Young people complain they can't communicate with their elders when really that obligation rests upon youth. Youth doesn't ask for counsel, but seeks to give advice of what should be done, based on limited experience. Youth doesn't seek for information, and we unwisely give youth advice that youth doesn't want in the first place.

If the youth want to communicate with the older generation, let them first take the initiative themselves and ask for and seek further light and knowledge.

Likewise parents claim they can't communicate with the younger generation when really that obligation rests upon the parents. Parents too often go their own way, doing things as they've always done them. They don't ask for information to determine youth's needs in our modern world, but seek to give counsel without that guidance. Parents don't understand the pressures on modern youth and unwisely give youth advice that youth isn't ready to accept. If parents want to communicate with the younger generation, let them first take the initiative and ask youth what youth wants to know, thus learning to understand youth's problems.

This concept of asking for information and help is a fundamental method of obtaining knowledge. Although the Lord warns us of impending dangers, he doesn't give information to us until we ask for it.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

It is expressed even more clearly in Matthew:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

This whole dispensation of thefulness of times began when a youth asked a question of the Lord as a result of reading this scripture:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

The book of Doctrine and Covenants may be regarded as a prime example of this principle. Revelations were given as a result of questions asked. When the Lord saw the willingness of the Prophet Joseph and his associates to receive instruction, he gave them additional principles and revelations much beyond the original questions asked.

Just as Adam was not given further knowledge until he had learned and practiced the law of sacrifice, so the Israelites were not qualified to have the Melchizedek Priesthood until they first learned how to use and practice the laws of the Aaronic Priesthood. The



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gospel of love was not given until Israel learned and practiced the preliminary law of carnal commandments, which, Paul explained to the Galatians (3:24), was a schoolmaster to bring them to Christ. In our day we must learn and practice the law of tithing before we can receive the law of consecration. We must learn and practice the laws which pertain to baptism and confirmation before we are permitted to make higher moral and ethical covenants in the temple. As Alma expressed this thought he said:

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Al. 29:8.)

In this dispensation God has given us great responsibilities in regard to one of his higher laws, that of salvation for the dead. At first the law was only introduced to us. Temples had to be built and a people had to be gathered. The people thus gathered had to be lifted up to be worthy to enter the temples. Vital information concerning the dead had to be gathered as best it could.

We thus learned by doing, and from this experience sought better and more efficient ways to do this work.

Now in our day we find ourselves

closer to the end than ever before. God has provided for our use a greater knowledge of how to gather records of the dead. He has provided rapid methods of copying information by using microfilm. We have jet planes to speed the gathering of these records, and modern tools, such as coding, card punch, and sorting machines, optical scanners, electronic computers, and other types of modern business machines, that can be used to compile and index these records into usable form. Temples are being erected in ever-increasing numbers, and Church membership is growing to provide worthy people who can serve in those temples.

It is no wonder that the present slow and cumbersome methods of preparing names for temple ordinance work are giving way to the faster, more accurate GIANT system.

Yet with all these changes, the basic principles of salvation for the dead haven't changed. We are still responsible for gathering and submitting names for our kindred dead. We still have to do the temple ordinance work for those we identify as our progenitors. We still have to maintain our own family book of remembrance with pedigree charts and family group sheets of our direct ancestors to make sure that the temple ordinance work has been done for all our loved ones.

I regard this new method as a higher system, simpler, more rapid, and more

accurate than any we have had heretofore. As I see it, this progress is a natural growth of that truth which God gives us as we seek for answers in further prayer:

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith." (D&C 98:11-12.)

Thus we have sought for further light and knowledge, having been obedient to the preliminary concepts. God has given us additional truth and new precepts to apply in our work of salvation for the dead. This is a clear voice telling us what to do. It is a well-defined path for future work. An improved way has been prepared to aid us in completing the work leading to the organization of the family of God.

May God grant that we will respond to this new concept and devote a part of our time to this important work. This new procedure has been approved by the Prophet of the Lord and has the blessing of the First Presidency. I have a personal testimony that it is approved of God, for as I pray for knowledge of this truth I have a good, warm feeling in my heart. I give you this testimony in the name of Jesus Christ. Amen.

"Go Ye Into All the World"



President Bruce R. McConkie
Of the First Council of the Seventy

We have received from the Lord a divine commission to carry his message of salvation to the nations and peoples of the earth.

We announce that God has restored to us in this day the fullness of his everlasting gospel.

We have received anew the same priesthood, the same keys, the same doctrines, the same organization, the same plan of salvation that Jesus gave the saints in his day. And we are now commanded to offer this restored religion to all men everywhere as rapidly

as our strength and ability permit.

Our Lord's beloved disciple John saw in vision the restoration of the gospel in our day and recorded in the Bible this testimony: "... I saw another angel fly in the midst of heaven, having the everlasting gospel to preach

“Ten times ten million and more have heard the warning voice. But with it all, we have scarce commenced the assigned labor.”

unto them that dwell on the earth.”

Then, as guided by the spirit of inspiration, he recorded that this restored gospel was to be preached “to every nation, and kindred, and tongue, and people” before the hour of God’s judgment, before the second coming of the Son of Man. (See Rev. 14:6-7.)

The restoration of gospel knowledge commenced in modern times in the spring of 1820. The promised angel began the process of revealing gospel truths and powers in September of 1823. By November of 1831 the restoration was sufficiently advanced for the Lord to say to the world through Joseph Smith: “O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

“And this gospel shall be preached unto every nation, and kindred, and tongue, and people.” (D&C 133:36-37.)

We are thus commanded to preach the restored gospel in all the world.

We are to carry its saving truths to every nation, and kindred, and tongue, and people.

We are to raise the warning voice and testify of the mighty things which God hath wrought in our day.

We are to gather the lost sheep of Israel into the fold of their true Shepherd.

We are to take the message of salvation to the ends of the earth.

Now what have we done to fulfill the divine decree, and what must we yet do?

From the day of the organization of the Church in April 1830 to the present moment, faithful members of the Church have taught the gospel and testified of its divinity. With unwearied diligence we have offered the saving truths to as many of our Father’s children as our strength and circumstances have permitted.

The restored gospel was preached in the United States and Canada, in Great Britain, western Europe, and Scandinavia. Soon missionaries were in the islands of the Pacific, in Mexico and

South America, and in a host of nations.

Ten times ten thousand missionaries and more have left farm and factory, shop and store, and the halls of higher learning—voluntarily and at their own expense—to devote three hundred thousand man years of service in preaching the gospel.

Ten times a hundred thousand and more have believed their message.

Ten times ten million and more have heard the warning voice.

But with it all, we have scarce commenced the assigned labor. We have yet to preach the gospel to the ten times two hundred million people in Russia, China, India, Asia, Malasia, Indonesia, and so on.

But this we shall assuredly do, for we are on the Lord’s errand; we are engaged in his work; he has decreed its over-all success and triumph; and none can stay his hand.

We have done as much, or nearly so, in days past and present, as our numbers and means allowed. At our present rate of growth, the Church is doubling in membership every 20 or 25 years. Will it be long, at this rate, before we have 25,000 missionaries serving at one time? Or 50,000? Or 100,000? Or as many as the needs of the ministry require to fulfill the divine command to the uttermost?

Furthermore, our means of travel and teaching are improving. Today we have jet planes and radio and television. Who knows what we shall have tomorrow? Whatever the scientific advances may be, they shall be used for the furtherance of the Lord’s work and for the spread of truth in the earth.

With it all, however, the face-to-face and voice-to-ear testimony of the elders of Israel will always be required in teaching the gospel. One elder will always have to stand with one believing soul in the waters of baptism to perform that ordinance without which no accountable man can be saved.

What then of the future growth of the Church? Eventually, in a millennial day, the knowledge of God shall cover the earth as the waters cover the sea, meaning that every living soul on

earth shall be converted to the truth, for truth shall prevail.

In the meantime, we shall go forward according to the divine timetable, a timetable under which the Lord will prepare the way for us to teach the gospel in one nation after another as rapidly as our strength and means are sufficient for us to do the work.

Nephi foresaw that we shall establish congregations of the Saints in all nations and among all peoples and kindreds before the promised unity of the faith. Speaking of this dispensation, he said:

“... I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.” (1 Ne. 14:12.)

And John the Revelator recorded that the faithful in latter days would praise the Lord by saying: “Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

“And hast made us unto our God kings and priests; and we shall reign on the earth.” (Rev. 5:9-10.)

That is, before the millennial era, before the time when Christ shall reign personally upon the earth, the elect of God among every kindred, the Saints who speak every tongue, the converts among all peoples and nations, having first believed the restored gospel, will go to the temples of God and receive the ordinances of exaltation whereby they qualify to become kings and priests.

Truly did the Lord Jesus say of our day: “. . . this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. . . .” (Joseph Smith 1:31.)

And truly did Joseph Smith prophesy: “. . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of Jehovah shall be accomplished, and the great Jehovah shall say the work is done.” (*Documentary History of the Church*, Vol. 4, p. 540.)

In the name of the Lord Jesus Christ. Amen.

The Use of Our Personal Influence



Elder John Longden

Assistant to the Council of the Twelve

As we approach the end of this sacred, spiritual feast we have attended, including, of course, the Primary and Sunday School conferences, I am sure we are all of one heart; we now await anxiously the blessing of our revered Prophet, President David O. McKay, so I should like to suggest as my thought that all of us must be better, more dedicated, more knowledgeable, more tolerant, more truly spiritual leaders of men. As we have listened to our great leaders during this conference, I venture to say we have all made resolutions to be more valiant in the service of our Master.

Those who know me best have heard me say before that each of us has our own zone of influence. How am I using my influence? How are you? Are we leading our fellowmen up the path to higher, greater achievements? Or are we despoiling our leadership qualities by helping others in the paths of folly, unbelief, bitterness, and unhappiness? We lead by example.

In a tribute paid to a great statesman who is no longer with us, one of his fellows who knew him best said of him: "He was a great leader of men. He stood boldly by the things he believed to be right." I'm certain this is true of this man.

Always, when I hear tributes like this, I find myself applying them to the great men I sustain as prophets of God. Today, and in past years, this same tribute and much more can be said of the men who are prophets in The Church of Jesus Christ of Latter-day Saints. Each of these great men has given us, in the past days, so much food for thought. Each, in his own right, is a great leader. How are we at following leadership?

May I share a rich experience with you? Not too long ago, when I was on the campus of one of our Church schools, a professor called my attention

to a man close by. He said he was a custodian there. He didn't have a college degree, but he and his wife had been blessed with seven children; each of them had earned a college degree. Each had found a companion of his choice, and had married in the temple. The sons had all filled honorable missions for the Church.

As the professor left, I introduced myself to this gentleman. In the course of the conversation, he related this story to me:

A few days before, he found a wallet. In order to find some identification, he opened it and discovered some pornographic pictures. Rather than turn it over to the lost and found department, he personally called the young man who owned the wallet, and when he came to claim it, the custodian showed his own wallet to the young lad. It contained a picture of his wife, their children, and grandchildren; he said, "This is the kind of wallet I would like to see you accumulate."

The young man, quite ashamed, removed the pictures from his wallet, tore them up, and threw them in the wastebasket. A good leader, this caretaker? "For where your treasure is, there will your heart be also." (Matt. 6:21.)

A young lad with some problems came to my office to seek advice. I discovered that in his home, his school, and even in his church, he had not been really touched by a good leader. He complained that some of his peers had not acted as they had spoken, yet here was a precious soul, a spirit child of God, who instinctively wanted better things of life.

I believe young people generally are basically endowed with a desire to please their peers, to believe in a supreme being, and it is most simple for the real young to pray to him and express heartfelt wishes, thoughts, and

desires. It is when their peers give them false concepts of life, when adults disappoint them by their actions, when the lack of our own integrity shows through, that the very young begin to form wrong opinions and start wrong practices, thus ending up on wrong paths.

I quote from a discourse given by President J. Reuben Clark, Jr., in the general priesthood meeting of October 1954. To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the army of the Lord, "the Army to which the Lord looks to carry on his great warfare with evil. . . ."

"We are to fight . . . the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church." (Conference Report, October 1954, p. 78.)

President David O. McKay, one of the greatest leaders of men of all time, our living Prophet, said:

"The greatest power in the world today, and the power that is needed to thwart the schemes of the adversary, is the power of the Lord Jesus Christ.

"That man is greatest who is Christ-like, and what you think of Christ is largely what you will be."

In the opening remarks of this conference read by Brother Robert McKay, President McKay challenged us to "bravely and heroically choose a better course of life." So, whoever we are, wherever we may be, whether young or old, may we determine to be better parents, better citizens, better members of The Church of Jesus Christ of Latter-day Saints, better leaders of men.

With deep emotion and thanksgiving, may I add my testimony of the divinity of this great work to those already expressed, in the name of the Lord Jesus Christ. Amen.



The Meaning of Jesus Christ for Our Time

President Paul H. Dunn

Of the First Council of the Seventy

President McKay, my beloved brothers and sisters: This is always a very humbling experience. I too seek the faith of your prayers in my behalf. I have been most uplifted, as I have sensed you have, by the great messages of this conference, the sweet testimonies that have been borne, the great truths that have been emphasized again.

These experiences and messages have brought to my attention, as it relates to our responsibility, an experience I had a few years ago while serving as a religion teacher on the University of Southern California campus.

Because of my particular position in directing the institute program, I was invited by that great institution to participate in what was known as a PTA convention discussing the problems concerning our youth. I suppose I was invited as a member because of the great work that this Church does for its young people.

I remember that the president of the university himself was sponsoring a little luncheon to be held before the conference. As I entered the cafeteria, there assembled around the table were those who would participate in the meeting that was to ensue. I had not met my colleagues who were to discuss the problems of youth with me, and this was a chance for us to get acquainted. I noticed when I went in to take my seat that there were appropriate name cards identifying each one of us and that I was to be seated next to a full navy commander.

As we sat down, the navy commander leaned over and said to me, "You're the Latter-day Saint, aren't you?"

And I wondered what I had done to tip him off.

I said, "Yes, sir, I am, how did you know?"

"Well," he said, pointing to the cup that I had turned over as I took my chair, "I noticed you weren't going to partake of that liquid."

I said, "Yes, sir, but I happen to know a lot of people who aren't members of my faith that don't use that liquid. How would you know?"

He said, "Well, it is the way you

turned your cup over." He said, "You have that Mormon twist in your wrist."

I immediately started to exercise my own faith as a missionary and attempted to teach him a little about the Word of Wisdom. He interrupted me and said, "Young man, I didn't invite this conversation to get a dissertation from you at this time. But I would like to take this opportunity, if I may, to salute you. May I do that?"

Well, now, to a former PFC, that is great tribute. I said, "Please, sir, go right ahead."

"Well," he said, "I don't mean you personally." I must confess that hurt my ego a little.

He said, "I would like to take this opportunity to salute your church and that great body you represent here today. As you know, I am directing one of the navy testing programs educationally throughout the United States, and wherever I go I watch you people with great interest, and I suppose I have seen many of you without your knowing it, and I would like you to know, Mr. Dunn, that I feel secure in the presence of the Latter-day Saint people."

He said, "You have something, I don't know what it is [you and I do—the priesthood, the Spirit of the Lord which beckons all to come], but," he added, "I feel that one day this country—in fact the world—will look to you for direction. Thank you, sir, for being what you are and for the great influence of your church."

Can you appreciate in some small measure the thrill that was mine as a representative of God's true Church? You have had like experiences, and I thought about that again today and these past days as we have been reminded of our great responsibilities, as parents, as teachers, and as leaders.

I would like to pay a tribute to you wonderful parents who have trained up your children in the way that they should go, that you might send into the mission field the choice spirits that you have. My, what a heaven in the worldly loaf they are. And I testify to you that they are great men and women, testifying to the divinity of our Lord and Savior, Jesus Christ.

I am located in an area where there is a great cultural and traditional influence, where intellectualism abounds. I would just like to share a few thoughts that I might direct to those people, particularly as they relate to this time of year.

As members of The Church of Jesus Christ of Latter-day Saints, we with many others of the Christian world have anticipated the coming of Easter and its celebration in commemoration of the resurrection of Jesus Christ.

Anticipating Easter in an era that has been described as "post-Christian"; in an age when modern science and technology have given rise to the "secular city," as they prefer to call it; when an analytical philosophy has described as meaningless all propositions that go beyond certain defined limits of sense experience; when biblical scholarship has mythologized the New Testament, and a new radical theology has proclaimed the death of God, I think we need to raise anew the question of the meaning of Jesus Christ for our time. Of course, for many of our contemporaries, caught up in the cross currents of a predominantly secular culture, the life, death, and resurrection of Jesus Christ can have little or no meaning.

I raise the question—What is the meaning of Jesus Christ for our times?—not as preliminary to the presentation of a legal brief in defense of the fact of the resurrection, nor to afford an opportunity to argue in support of our belief in the resurrection. This is not the occasion for religious argument. This is an occasion to bear witness to the hope, the joy, and the faith that we have in the divine message that Christ lives. Our presence here today is evidence of that faith, and what I hope to say is intended as an added witness to that faith.

Jesus Christ has meant many things to many people, but there can be no mistake about what he meant to the early Christians. New Testament faith was based upon the belief that in the life, death, and resurrection of Jesus Christ, God, our Father, in a decisive manner, had prepared the way for man to enter the world, live the complete life, and again regain his presence.

Motivated by this belief, early Christians went forth to proclaim the gospel, or the "good news." It was the overwhelming impact of the "good news," centering in the resurrection, that caused Christians to face the threat of the dungeon, the sword, and the cross. Early Christianity moved forward under the compelling faith that the resurrected Jesus was Christ, the Lord.

That the resurrection was central to the early Christian message cannot be doubted. Writing to the Corinthians, Paul said, "... if Christ be not raised, your faith is vain. ..." (1 Cor. 15:17.) Read in its context, it is clear that Paul is not trying to prove the resurrection of Christ in this statement. He is here appealing to the one thing that all Christians accepted in order to prove another point, namely, that because of his resurrection Jesus was the Messiah, the Savior; and through the redemptive mission of Jesus, as the Christ, as the Savior, man's own immortality and eternal life were assured. This was the gospel. This was the "good news." This was the faith of early Christianity.

Now, after almost two thousand years, in the passing time of a century characterized by a decline in religious faith, the restored gospel joyfully proclaims anew, with as much enthusiasm and vigor as did the first century Christians, that Christ is risen. Our confidence in man's salvation through the atonement of Christ is a matter of faith, not completely understood, yet the central meaning of Jesus Christ for our time, as for all time, is to be found in that faith—faith in man's salvation through the resurrection.

Salvation in this sense is a gift to a man through the grace of God. But those who are familiar with The Church of Jesus Christ of Latter-day Saints know that it is also a religion of merit. Our concern is not only with the future but also with the past, and especially with the present. Mormonism touches every phase of life; it is a gospel of work, of play, of service, of prayer, of hope. And belief in immortality looms large in this picture.

Eternal life, however, does not merely embrace the future; it also embraces the past and the present. This means that the present is determinative of what the future holds for man, both as an individual and as society. This world, therefore, is not regarded as some condemned region in space where man awaits transportation to heaven or hell.

Man and the world share a common destiny—man and the world are to be saved together. Man's purpose in the world is to progressively know and to live the revelations of God reflected

in his own soul and the creations about him. Man will never be worthy of or capable of appreciating a more glorious state of existence until he has in some measure learned to appreciate the meaning, beauty, and problems of the one in which he now finds himself. This means that while the past and future are important, the present is the greatest of all time, because it holds the promise of all that is to come.

With this view in mind, I raise again the question of the meaning of Jesus Christ for today. Within this dimension of the gospel we find the meaning of Christ in the very urgent and serious problems that we face as individuals and as a nation. Some of these problems come from the past and continue to haunt us; other problems are of modern making and are peculiar to our age—peculiar at least in the sense that they are in a new setting. It is in the imaginative and creative solution of old problems and in the struggle with novel problems against the gospel of Jesus Christ that he takes on new meaning for us today.

Jesus taught in terms of universal, divine principles, and men were left with the responsibility, and their free agency, to implement those principles. When he was asked how often another should be forgiven, he answered with a statement that urged a limitless spending of forgiveness. When asked what acts were legal on the Sabbath, he answered with a statement that made it plain that people should be considered over institutions. When asked, "Who is my neighbor?" he answered with a parable in which a neighbor was described as "a certain man" who was in need of help.

If Jesus had merely given moral rules in terms of the culture of his times, his teaching would have long since been out of date. But his teachings are bound to no single culture, nor to any age. Each succeeding age is left to discover a way of making the gospel principles of Jesus Christ live in terms of its own conception of society. When this is done, we are compelled to recognize that his ideal goes far beyond not only what man has put into practice but also what most men have thought possible.

To speak of our age, therefore, as the "post-Christian" age is a mistake for the simple reason that the Christian age, in any real sense, has not yet been fully achieved. If the fault is said to be in Jesus because he was too idealistic for this hardheaded, practical world, our witness is that Jesus was as much of a realist as an idealist—the real and ideal merge in his life and teachings. It is the world that has not

been realistic and has not been able to take him at his word. He said that mankind is a brotherhood. The world has said that mankind *ought to be* a brotherhood. We have failed to take his realism seriously, and our problems multiply and grow in complexity.

In regard to the frustration, futility, and meaninglessness in which an increasing number of individual lives are submerged, our witness is that the passing years continue to establish the validity of Jesus Christ's estimate of human personality as the supreme value in the universe. To the disturbed, wandering youth of our time, we testify that personality, that people, that human beings are precious, and that life is worth living.

As to the solution of many of the personal problems with which contemporary man is plagued, our witness is that modernity as well as antiquity give support to Jesus' view that personality is fulfilled not in the self-centeredness of either the occidental or oriental variety, but rather in service to humanity. Human experience today, as always, confirms that whosoever would save his life will lose it, and whosoever shall lose his life in the interest and service of others shall save it.

I have said that the meaning of Jesus Christ for our time is to be found in his death and resurrection, which assures man's immortality. We have also said that the application of his ideal to the central and crucial problems of our day gives us further insight into his meaning for us. He stands as an eternal symbol of our Heavenly Father's interest in and suffering for the needs of humanity. As we see God's will revealed through him for the solution of our personal and social problems, so our faith is made sure that he will be forever meaningful in the lives of men.

We believe that the best and most effective efforts being made today toward the elimination of ignorance and human suffering are in accordance with the Savior's inspiration and revelation. In him and his gospel are to be found the faith and hope of the future. So it is with a deep sense of its permanent and universal meaning that we read his statement as he departed from his disciples: "... lo, I am with you always, even unto the end of the world." (Matt. 28:20.)

May the experience of this Easter season make us more responsive to his inspiration and more conscious of our responsibilities. I pray, as I give you my solemn witness that God lives, that Jesus is the Christ, in the name of our beloved Savior, even Jesus Christ. Amen.

The Times Call for Courageous Youth and True Manhood

President David O. McKay

(Read by his son Robert R. McKay)

My dear brethren and sisters: As we approach the conclusion of this outstanding annual conference of the Church, my soul is filled with appreciation and thanksgiving for the privilege we have had of partaking of the wonderful spirit and feeling of brotherhood that have permeated the meetings held during the past three days.

I am impressed with the thought that everyone who has attended, either in person or by listening in, no matter where he or she may be, could not help but leave this conference with a greater desire and determination to be a better man or a better woman, a better citizen of his own city, county, or nation, than he or she has ever been before.

However, we cannot go from this conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage base thoughts nor low aspirations. If we do, we shall radiate them to others. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of this fact. Whenever he came into the presence of an individual, he sensed that radiation, whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned, or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers. Christ was ever conscious of the radiation from the individual, and, to a degree, so are you, and so am I. It is what we are and what we radiate that affects the people around us.

As it is true of the individual, so it is true of the home. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church, no husband or father, has the right to utter an oath in his home, or ever to express a cross word to his wife or to his children. By your ordination and your responsibility, you cannot do it

as a man who holds the priesthood and be true to the spirit within you. You contribute to an ideal home by your character, controlling your passion, your temper, guarding your speech, because those things will make your home what it is, and what it will radiate to the neighborhood. You do what you can to produce peace and harmony, no matter what you may suffer.

The man who is true to his manhood will not lie against the truth. There is within every man that which is divine.

The man who will be true to the divine within him is true to his Lord and to his fellowmen. The man who is untrue to that which he knows to be right is wavering and weakening. He may go so far that he will step out of the light, out of that divine presence, and woe be unto him when he does.

We have declared to the world that we have the gospel of Jesus Christ; that we are going to stand against vice and sin. Shall we forsake this cause in order to please men, or because we desire to give lip service rather than heart service? No! We shall stand true to ourselves, true to the divine within us, true to that truth which we have received. We need to know that it is not good to have evil surrounding us to draw away our young men and women and lead them into the darkness of misery and despair. When we are thrown into the company of men who try to tempt us, let us be true unto the death.

We know that man is a dual being. He is physical; he has his appetites, passions, desires, just as any animal has; but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in the spiritual realm. A man who is subject to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world. Man is a spiritual being, and his real life is the spirit that inhabits his body. He is a son of God, and he has within him that which will cause him to yearn and to aspire to become dignified, as a son of God should be dignified. The

dignity of man, not the degradation of man, has been emphasized throughout this conference.

All men who have moved the world have been men who will stand true to their conscience—such men as Peter, James, and Paul, and their brethren of the ancient apostles, and also others. When the religious leaders of Palmyra, New York, turned against the youthful Joseph Smith for what he had seen and heard in the Sacred Grove, he said, having a testimony of the Lord Jesus in his bosom: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it. . . ." (Joseph Smith 2:25.)

Joseph Smith was true to his testimony to the last. When he approached his martyrdom at Carthage, Illinois, he said to those who were with him: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (*Documentary History of the Church*, Vol. 6, p. 555.) He was true to his testimony and to his manhood. He was a man who possessed divine manhood.

That is the manhood a true member of this Church should possess in defending the truth. That is the manhood we all need, as we labor in our callings to inspire our young people with that same truth. It is that truth that we need in combating the error and evil which exist in this critical period in the history of our own country and that of the world!

Courage to maintain our ideals is an area in which we can manifest manhood and activity and merit the approval of God. These are times when men should keep their heads, and not be swept from their moorings by every will-o'-the-wisp theory that is offered as a panacea for our present ills. The times call for courageous youth to hold aloft the moral standard. In that field we may find the truest courage.

Our greatest heroes are not always found on the battlefield, although we read of such men daily. We find them also among our youth at home—young men and young women who

will stand up fearlessly and denounce those things which they know will sap the character, the very life-giving energy, of youth.

What a message the Church has for this distracted world: Its appeal is to all, to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one supreme ruler of the universe, but the Father of each individual—a God of justice, yet a God of love, constantly watching over and guiding even the humblest of his children. With its complete organization, the Church offers service and inspiration to all. It is preeminently a social religion. Instead of taking men out of the world, through its priesthood quorums and auxiliary organizations it seeks to develop perfect, God-like men in the midst of society, and through them to solve the problems of society.

There is not a principle that is taught by the Savior of men that is not also applicable to the growth, development, and happiness of mankind. Every one of his teachings touches the true philosophy of living. I accept them wholeheartedly, and it is a joy to study and teach them. Every phase of the restored Church is applicable to the welfare of the human family.

I appeal to the youth to be courageous in maintaining the moral and spiritual values of the gospel of Jesus Christ. The world needs moral heroes! The most important thing in life is not the discoveries being made in our secular world, but a belief in the reality of moral and spiritual values. After all, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

We cannot truly believe that we are the children of God, and that God exists, without believing in the final inevitable triumph of the truth of the gospel of Jesus Christ. If we believe that, we shall have less worry about the destruction of the world and the present civilization, because God has established his Church never to be thrown down nor given to another people. And as God lives, and his people are true to him and to one another, we need not worry about the ultimate triumph of truth.

And, young men and women, if you have that testimony on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of armor that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, and look every man calmly and unflinchingly in the eye.

You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come out right in the end; that it must come; that all must flee before the great white light of truth, as the darkness slinks away into nothingness in the presence of the sunburst.

So, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as temporary, harmless visions seen in a dream.

Today as we commemorate the coming forth from the tomb of the crucified Lord, I bear my testimony to you and to all the world that The Church of Jesus Christ of Latter-day Saints accepts the resurrection not only as being real, but as the consummation of Christ's divine mission on earth.

I know with my whole soul that as Christ lives after death, so shall all men, each taking his place in the next world for which he has best fitted himself.

I have cherished from childhood the truth that God is a personal being, and is, indeed, our Father whom we can approach in prayer and receive answers thereto. I cherish as one of the dearest experiences of life the knowledge that God hears the prayer of faith. It is true that the answers to our prayers may not always come as direct and at the time, nor in the manner, we anticipate; but they do come, and at a time and in a manner best for the interests of him who offers the supplication.

There have been occasions, however, when I have received direct and immediate assurance that my petition was granted. At one time, particularly, the answer came as distinctly as though my Heavenly Father stood by my side and spoke the words. These experiences are part of my very being and must remain so long as memory and intelligence last. Just as real and just as close to me seems the Savior of the world. I feel as I have never felt before that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative power, the governor of the world, the director of our souls. I would have all men, and especially the young people of the Church, feel so close to our Father in heaven that they will approach him daily—not in public alone, but in private. If our people will have this faith, great blessings will come to them. Their souls

will be filled with thanksgiving for what God has done for them; they will find themselves rich in favors bestowed. It is not imagination that we can approach God and receive light and guidance from him, and that our minds will be enlightened and our souls thrilled by his spirit.

God bless these General Authorities of the Church for the inspirational messages they have given us throughout this conference. They have testified as to the truth of the restored gospel, and have borne their testimonies that God, the Father, and his Son Jesus Christ have appeared in these latter days to the Prophet Joseph Smith, and that the gospel in its fullness has been restored to the earth.

We send greetings and blessings to our missionaries and the mission presidencies in their respective fields of duty throughout the world. We deeply appreciate the unselfish service they are rendering.

God bless our young men in the service of our country, wherever they may be. To each of you I send my greetings and a message of confidence and trust, and say to you: Keep yourselves morally clean. Being soldiers or sailors is no justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who are members of the Church and hold the priesthood of God cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpolluted. We pray that God's protecting care and divine guidance will be with each of you.

And now, my dear brethren and sisters, my fellow workers, with all the power that the Lord has given me I bless each of you and pray that from this hour you may go forth with renewed determination to discharge your duties more faithfully, more successfully under the inspiration of God than ever before.

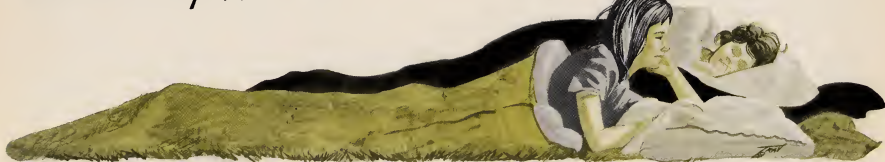
My heart is full of appreciation for your service and your presence here, and for the privilege of being associated with you in this great cause. I am grateful to you all for your loyal support and your prayers in my behalf. This gospel gives us a chance to live above this old world and its temptations and, through self-control and self-mastery, to live in the spirit, and that is the real life here and hereafter.

God bless you in your individual lives, in your home life, in your Church activities, and give you the comfort that comes to every soul who loses himself for Christ's sake, I pray in the name of our Lord and Savior, Jesus Christ. Amen.

A Time of Beauty

By Joan B. Kearl

"Mom? Are you awake?"
"Did you ever see anything more beautiful? It was holy."



Illustrated by Travis Winn

● Our summer plans for the year had included a three-week glamour vacation, but with the long winter and wet spring, the building business was a bad one to be in just then. We had dipped into our vacation fund until it was depleted. Our heads were still above water—we owed no debts, and things were sure to get better. But the vacation was out!

Calling a family council, we broke the news to our three children and explained why the trip was off. They tried to be good sports, but they were too young to hide their disappointment.

My husband announced that we could spend some time in the mountains, but the children weren't favorably impressed. We were used to spending weekends camping. However, when our nine-year-old son asked if the mountains could be the high Uintas, not too far from our home in Provo, Utah, a healthy discussion started.

It was decided that the Uintas would be quite in order; and to make this trip different, we decided

that we would hike into a camping spot, carrying our gear and provisions on our backs. The children could see this was going to be novel, and they became enthusiastic. A vote was called for, and I raised my hand to make it unanimous.

For several days the two boys had great fun helping their dad make pack frames. Each member of the family was to have one, even the four-year-old.

Our 11-year-old daughter and I worked out a menu calling for dehydrated and lightweight foodstuff, and then we went shopping. Each son would carry the minimum clothing he required, which boiled down to several pairs of socks, a change of underwear, and a parka, in addition to the clothes he would be wearing. The food and lightweight utensils were distributed among us all, according to the size of the individual. My husband tied a hatchet and camera to his pack, and I stuffed a book and a first-aid kit into mine.

As we lifted our loaded pack

frames to our backs, we were delighted to find we could handle them quite easily. "Fine," said my husband. "Now all we have to add to each one is a sleeping bag." We could still manage—all except the four-year-old—but we realized that it would be slow going along a rough mountain trail. "There'll be a nice surprise in the morning," said my husband, as we all turned in early. And there was! Anticipating the long hike with a heavy pack, not to mention a short-legged four-year-old boy, my husband had managed to borrow a horse, which was already loaded in the pick-up truck. I followed in the station wagon with the children and our gear, and we were on our way.

We drove through the beautiful canyons and mountains eastward until we reached Trial Lake, where we unloaded and made ready for the hike. The sleeping bags and fishing poles were tied to the horse; and with our packs on our backs, we were off to high adventure before the sun was very high. The children were filled with exuberance, and for a while we couldn't hold them down, but before long their packs did. The four-year-old trudged gamely along on his sturdy little legs as long as he could; then

Joan B. Kearl, Primary teacher in the Pleasant View Ward in Provo, Utah, is a mother of four and a participant in many family hiking and camping trips.

his dad lifted him to the horse's back, where he rode until he was rested. At noon we found a lovely, verdant meadow with a stream, and since it was getting hot, we decided to have our lunch there.

After we had eaten and closed our packs, we all went wading in the stream. How good the icy water felt to our hot, tired feet! We were completely alone—no signs of civilization in any direction. We rested for an hour, and then it was time to hoist our packs and be on our way. I had expected the children to request frequent stops, but they didn't. Neither did they ask to make camp in this lovely meadow. I would have been happy to have stayed there, but I wasn't going to be the first one to quit.

The trail we followed was fairly well defined a good part of the way, but the farther we hiked, the fainter it became, until there were times when we scrambled over and around rocks and boulders until we again found a slight trail. We passed inviting meadows, beside lakes that mirrored the mountains.

As we slowly climbed higher, the green-clad slopes below us spread out like a magnificent velvet skirt. I was tired, and ready to admit it; I was sure we couldn't find a place more beautiful. But our daughter said, "Please, don't stop here. Just a little farther," even though her pace had slowed considerably. The four-year-old was on the horse, and when he looked back and saw how high we were, he asked if we were going to see Heavenly Father. His little face was so serious that I'm sure he would not have been surprised had the Lord appeared.

Suddenly we topped another ridge—and there it was. Below us, about half a mile away and fringed with huge pines, was a lake. Like a piece of turquoise dropped by an Indian many moons ago and now held jealously close to the moun-

tain's breast, it shimmered blue-green in the afternoon sun. For several seconds we gazed in awe at the virgin beauty of it; then we began descending toward it. This, we knew, would be our home for the next days.

After we had unpacked our gear and the children had gathered rocks and dry wood for the fire, my husband got the fishing poles, and in no time they were fishing. I unrolled the sleeping bags on ground so thickly carpeted with pine needles, it was to feel like a mattress. I didn't expect any fish for supper, but within a short while the fishermen were back with six fair-sized trout. We feasted like kings.

We had hiked nearly ten miles, and now that we were relaxed, we felt our tired muscles. All of us were ready to hit the sleeping bags. As we knelt around the flickering fire for our family prayer, there was a feeling of love, gratitude, and closeness. Our daughter was asked to be the mouthpiece, and I was impressed by her words and thoughts as she thanked our Heavenly Father for this beautiful world we live in, for the sacrifice of our Savior, and for each other.

I awoke to signs of breaking day faintly visible over the dark mountain peaks. The hills were robbed in velvety silence. Swiftly the grey dark turned to soft, opalescent radiance as the morning arrived. "Mom? Are you awake?" It was a whisper from my daughter. When I murmured that I was, she said, "Did you ever see anything more beautiful? It was holy."

The early morning light filtered through the arching pine branches, and before long our camp was stirring. There were sharp gasps as faces were buried in water that was run-off from snowbank and glacier. The world was filled with cold, pine-spiced air that we first tasted

and then expelled in long, thin, vapor jets. As we ate our breakfast, the sun climbed the mountain and promised a glorious day. We were to find that it took quite a while before the sun chased the night chill from the clean, crisp air.

After breakfast there was time to explore our campsite, and the children scattered. My husband took a deep breath. "Smell that," he said. "You can even taste how pure it is."

I heard our nine-year-old yelling, and saw him standing on top of a huge boulder. "Gee, Mom," he said, "it's like we were all alone on top of the world." He told me to come to the back of his rock, and there he showed me a permanent snow-bank. "Now we can catch enough fish to last from breakfast until supper at one time and put them in our freezer, just like we do at home." He was delighted with his find and rushed off to break the news to the rest of the family.

We hiked in the freshness of the morning, moving single file along the mountain until we were level with the timberline. On either side and below us the silent pine and fir forests spread out on the steep slopes in wild abandon, while above us the mountain raised its proud, rocky head to the big sky.

In the next days the children rode the horse, invented games, and went on short hikes of their own in search of arrowheads. My husband meandered contentedly through forests and meadows with his camera. And every now and then I caught up on some reading. Everyone pitched in to help with the few chores. All yelling was of the happiness kind. Most of the time the two older children paced themselves to the four-year-old, and he was game to try anything. Up there, in the high Uintas, I watched him (not without some sadness) leave his babyhood behind, and saw

Put the magic of Sugarplum Land in your meals!



Cynthia Scott

Suggests this simply delicious dessert for family raves

PLAIN CAKE for shortcake

Makes 2 round, 9-inch layers 1-inch thick, or a 9-inch square cake 1½ inches thick.

2¾ cups sifted cake flour	¾ cup shortening (part butter)
2½ teaspoons baking powder	1½ cups U and I SUGAR
1 cup milk	3 eggs, separated
1 teaspoon vanilla	½ teaspoon salt

Sift flour, baking powder, salt and U and I Sugar into mixing bowl. Add shortening, milk and vanilla. Beat on medium speed for 2 minutes, scraping down bowl occasionally. Add egg yolks and beat 2 more minutes. Beat egg whites (have them at room temperature) until they form soft peaks. Fold into other ingredients. Spread into greased pans. Bake layers 25 minutes or until done in a 375° F. oven; bake square cake 35 minutes or until done in a 350° F. oven.



Where is Sugarplum Land? It's all around you if you live where sugarbeets are grown. U and I Sugar sweetens the economy of these areas.

U and I

U and I SUGAR COMPANY Factories in Garland and West Jordan, Utah; near Idaho Falls, Idaho; Moses Lake and Toppenish, Washington.

the beginnings of his boyhood.

I watched the warm camaraderie between our nine-year-old and his dad as they experimented frying trout, not in a pan, but on rocks specially heated for this purpose. I felt a deep peace spreading through my body as they yelled their delight at the success of their experiment, and was happy to partake of their feast.

I observed my daughter with her head thrown back so she could look up to the blue sky above the trees. Several times I saw her suddenly close her eyes tightly for a few seconds before she proceeded on her way. When I asked her why she did that, she said, shyly, as if afraid that I might laugh, "Well, Mom, I'm taking pictures with my eyes and mind. When I close my eyes the picture develops, and I put it away in my memory so I'll always have it." I turned away with tears in my eyes.

We sat around the campfire, with its smoky breath curling lazily into the air above us, discussing anything and everything. Each day as we knelt for our family prayers and I listened to the one who was the mouthpiece give thanks for all our blessings, my heart would fill to overflowing. We were close to each other, and we were close to the Lord. I felt that we were trying to live our religion. We had a long way to go, but we were working at it. I saw that the gospel was an everyday thing, a way of life for our children, and I was grateful that at least some of what we were trying to teach was getting through.

On our last evening in camp, the children suggested that we have our family hour. Each one took part on the program, and it was a spiritual feast. I drank in what was said and done, and closed my eyes to develop the pictures and store them in my memory for eternity. It

was for all of us a time of beauty.

As I watched the young, innocent faces of our children in the dancing firelight, I prayed that they would remain kind and thoughtful, considerate and humble for the rest of their lives.

No one wanted to go to sleep that night, and we lay in our sleeping bags talking softly. The four-year-old said that next year he would be able to walk all the way. Our nine-year-old said, "Why don't we cache our food so we won't have so much to carry next year?" Our daughter said, "Look at the star that is caught in the branches of that pine."

After the children had finally gone to sleep, my husband and I discussed the trip. I had come with many doubts and misgivings: they were too young to be able to take such a long hike carrying a pack; they would be bored, and they certainly would not enjoy roughing it. But the trip had been most successful. They were all planning on repeating it next year. It had drawn us even closer as a family than before. I had had the opportunity to know our children better and see their characters develop. And I, too, had grown and developed. I learned that I couldn't insulate our children from discomfort and disappointment. That would be robbing them of the chance to acquire flexibility and toughness needed in life.

Like most parents, I wanted only the best for my children, and I found that I didn't have far to search for it. No one does. It is all around us, if we'll just take time to find it—the abundance, the goodness, the privilege of living. I remembered reading a long time ago the words, "Memories are the best investment we can make." Our time in the mountains had been one of our finest investments for good memories. ○

Let's Eat Out of Doors

● Cooking and eating out of doors can be great fun for the entire family, whether it's a family-night picnic in a nearby canyon or park, around the backyard grill, or on a camping trip such as the Kearl family describes (see "A Time of Beauty," page 118).

One of the greatest boons to outdoor cooks is aluminum foil—there are no pots or pans to carry and no dishes to wash. Use heavy-duty foil, and cut it in squares in the sizes you need for cooking, to avoid taking the whole roll.

In cooking with foil, hot coals give the best results, with no flame. Open the foil packages occasionally to check the progress of the cooking. Meats, vegetables, and desserts can all be cooked in foil. For meats and vegetables, the following table shows approximate cooking times:

Meats

Beef: Whole roast: 20 minutes per pound with steady heat. Cubes in stew packets: 45 minutes. Ground beef patties: 15-20 minutes.

Chicken: Whole: 1 to 1½ hours. Pieces: 30-45 minutes.

Fish: Whole: 20-30 minutes. Fillets or steaks: 10-15 minutes.

Hot Dogs: 5-8 minutes.

Lamb: Chops: 40-45 minutes. Cubes in stew packets: 45 minutes. Shanks stewed or roasted: 1½ hours.

Pork Chops: 30-45 minutes.

Vegetables

Carrots: Whole: 45-60 minutes. Sliced: 20 minutes.

Corn: 20-30 minutes.

Potatoes: Whole: 45-60 minutes. Sliced: 10-15 minutes.

Sweet Potatoes: Whole: 40-50 minutes.

Butter-Baked Fish

Put cleaned fish on foil and sprinkle with lemon juice. Rub salt and pepper outside and in cavity. Spread softened

butter generously over fish. Wrap and bake on coals, turning once or twice, until tender—about 20 minutes.

Chicken in Foil

Allow ¼ chicken per serving. Place 1 serving on foil; add slice of onion, thin slices of carrot, and small whole or sliced potato. Season with salt and pepper. Add 1 tablespoon water and pat of butter. Seal, leaving room for expansion, and cook on coals, turning several times, about 30 minutes.

Barbecued Burgers in Foil

Combine 1 pound hamburger thoroughly with ½ cup cracker crumbs, 1 beaten egg, and 1½ teaspoons seasoned salt. Shape into 4 patties. Top each with 1 large onion slice and 1 tablespoon bottled barbecue sauce. Cook, turning twice, 15 minutes in foil wrap. Makes 4 servings.

Stuffed Frankfurters

Combine 1 cup chopped ripe olives, 1 cup grated Cheddar cheese, 1 teaspoon horseradish, 3 drops Tabasco sauce, and ½ teaspoon prepared mustard. Split frankfurters lengthwise and heap in cheese-olive mixture. Place frankfurters in buns and wrap individually in aluminum foil. Toss into coals and cook until cheese melts. Makes 10 buns.

Mushrooms in Foil

Drain juice from one can of large mushrooms. Place mushrooms on a sheet of foil. Top with 2 tablespoons butter or margarine, ½ teaspoon salt, and ¼ teaspoon pepper. Wrap securely and place on coals. Cook about 10 to 15 minutes.

Cheddar Potatoes

For each individual serving, cut 1 large peeled potato into thin slices. Top with 2 tablespoons evaporated milk, 1 tablespoon grated Cheddar cheese, salt, pepper, and paprika to taste. Wrap in foil and grill, turning occasionally, about 20 minutes.

Biscuits Cooked in Foil

Prepare dough for baking powder biscuits, using a biscuit mix, and pat into ½-inch thick biscuits (or use canned refrigerator biscuits). Wrap each loosely in foil, leaving room for dough to rise. Bake about 10 minutes on each side (20 minutes in all). Sugar and raisins may be added for sweet rolls.

Spicy Apples in the Coals

Wash, dry, and core apples. Fill with cinnamon sugar, wrap in foil, and roast 30 minutes in coals. Red-hot cinnamon candies or maple sugar may be substituted for cinnamon sugar, if desired. Serve with cream or evaporated milk, if desired.

Hot Banana Split

Cut a V-shaped wedge from tops of long straight bananas and fill with semi-sweet chocolate or butterscotch pieces and marshmallows. Wrap securely in foil and grill on coals about 10 minutes. ○

The LDS Scene



Church in Singapore

The island of Singapore, off the tip of the Malay Peninsula, has been dedicated to the preaching of the gospel by Elder Ezra Taft Benson of the Council of the Twelve, who ascended a hill known as Mount Faber on April 14 with 46 other interested persons for the dedicatory services. Singapore has a population of two million on its 225-square-mile island. Church activity first began in Singapore in 1963, when some British servicemen were stationed there. In March 1968, missionaries were assigned to the island. The Singapore branch, under the direction of the Southern Far East Mission, currently has a membership of about 100.



Washington Mother

Edna C. Karlinsey of the Tacoma (Washington) Second Ward has been named Washington state's Mother of the Year for 1969. Sister Karlinsey is the mother of seven children, an elementary school teacher, president of the ward YWMIA, and an accomplished oil painter.



Distinguished Achievement Award

Sister Flora Benson, wife of Elder Ezra Taft Benson of the Council of the Twelve, has been awarded the distinguished achievement award by the Associated Women Students at Ricks College, Rexburg, Idaho. She received the award for "her outstanding example of womanhood."



All-Church Volleyball

The colorful and exciting finals of the all-Church volleyball championships ended recently with the Polynesian Oakland (California) Fourth Ward taking an unprecedented fifth straight championship, beating Laie (Hawaii) Second Ward, 16-14, 15-6. Another Polynesian

crew, Keaukaha (Hawaii) Ward, won the junior division, beating Taylorsville (Utah) Ward, 15-5, 15-12. Sportsmanship trophies were awarded to Hamilton (Ontario, Canada) Ward, senior division, and Eureka (California) Ward, junior division.



Churchman of the Year

George W. Romney, Secretary of Housing and Urban Development in the Cabinet of President Richard M. Nixon, has been named Churchman of the Year by Religious



Broadcasting Executive

Dr. Owen S. Rich, professor of communications at Brigham Young University and member of the general board of the Young Men's Mutual Improvement Association, has been elected national vice-president of the Association for Professional Broadcasting Education. Membership in the organization includes about 200 colleges and universities and about 4,000 TV and radio stations in the U.S.

Heritage of America, Inc. Brother Romney, formerly president of the Detroit (Michigan) Stake, was honored for "his deep commitment to the principles of his religion, which has challenged millions of persons to higher humanitarian



Orange County Judge

President Harmon G. Scoville, first counselor in the Garden Grove (California) Stake, has been appointed superior court judge for Orange County, California.



Food Chain President

Bishop Boyd F. Schenk of the St. Louis (Missouri) Stake has been elected president and chief executive officer of Pet, Inc., U.S. national food corporation.

achievement. He has left an imprint of his moral courage, dedication and service on the minds

and hearts of millions of Americans through the practical application of religion to public life."



Richard L. Evans

The Spoken Word

And what of death?

Some of the loneliest of loneliness in life comes with loss of loved ones, and some of the most sobering concern comes with wondering where they are and when we again shall see them. Moved by such searching thoughts, Andrew Jackson said: "Heaven will not be heaven to me if I do not meet my wife there." Heaven to be heaven must have within it that which makes of heaven a wonderfully happy home—with loved ones as a part of all that makes completeness in an everlastingness of life. How could it be otherwise? How could all this order, all this beauty—the earth, the sky, the sea, the glory of spring, the magnificent succession of all seasons, the love of life, the love of loved ones, the endless evidence of Providence, of plan, of purpose, the mind and memory of man—how could all this be other than eternal and of personal continuance? "When I consider the wonderful activity of the mind," said Cicero, "so great a memory of what is past, and such capacity for penetrating the future; when I behold such a number of arts and sciences, and such a multitude of discoveries . . . I believe and am firmly persuaded that a nature which contains so many things within itself cannot but be immortal." "Seems it strange that thou shouldst live forever?" asked Edward Young. "Is it less strange that thou shouldst live at all?"¹ Life is the miracle, and that it should be always is no more a miracle than that it is at all. And so the meaning, the message of this moment: that He who gave us birth and life and loved ones has given us also the limitless possibilities of everlasting life. And what of death?

"Ay! it will come,—the bitter hour!—but bringing
A better love beyond, more subtle-sweet;
A higher road to tread, with happier singing,
And no cross-ways to part familiar feet!"²

¹Edward Young, "Night Thoughts," vii.
²Sir Edwin Arnold, "The New Lucian."

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 6, 1969. Copyright 1969.

The Presiding Bishop Talks to Youth About:

Learning to Work

By Bishop John H. Vandenberg

● It was a custom in ancient Israel for a father to bestow a birthright consisting of a special blessing or gift on his eldest son. The possessor of the birthright usually guarded this possession carefully and with high regard.

Each of us today has a birthright also—a birthright that enables us to shape our character and life into what we desire. This birthright or gift is the right and ability to work. A young person who knows the joy of working truly has a priceless birthright, one that will open many of the doors of success in life.

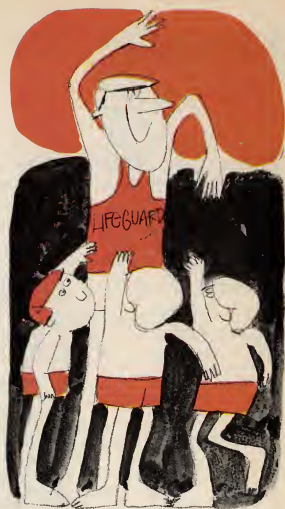
While a birthright is a prized possession, there are some who do not value its great worth. We read that Esau, the eldest son of Isaac, sold his birthright to his younger brother Jacob. Paul, in reflecting on this incident, counseled the Hebrews with these words:

"Lest there be any . . . person, as Esau, who for one morsel of meat sold his birthright.

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12:16-17.)

The message Paul was conveying with this example of Esau is that we cannot recover, even through repentance, that which was wasted yesterday. True, we can repent and be forgiven, but we can never regain that which we may have forfeited through idling away our time.

The time to learn how to work and to enjoy work is in your youth. With each day passed in idleness, the opportunity to learn how to work slips by, and this priceless birthright is to that extent forfeited. The late Helen Keller, who lost her sight and hearing as a



small child, learned the value and joy of work. She said on one occasion, "My share of the world's work may be limited, but the fact that it is work makes it precious."

This time of year, when school is out for many youth, is an excellent time to learn to enjoy hard work. The value of work cannot be learned vicariously. Youth should utilize their ingenuity in seeking wholesome work opportunities. Home owners could be approached for needs for summer work. Priesthood quorums and auxiliary classes could help in finding employment.

As youth seek employment, several points should be kept in mind:

1. Sunday employment should be avoided.
2. Work should be sought only in those places where the environment is conducive to maintaining the standards of the Church.
3. Work should be sought near home.

In addition to these items, a young person should be conscious of his personal appearance and bearing. Cleanliness, neatly combed and trimmed hair, and tidy clothes will always be met with favorable consideration by the employer.

The following article concerning this subject appeared in a newspaper:

"Most of the young men who responded to an advertisement for a messenger boy for this newspaper the other day were high school dropouts, which was one strike on them before they ever reached the managing editor's office. Among those who struck out were youngsters in unclean, torn, and untidy attire, hair down over their ears, dirty hands, no tie, and shoes sloppily laced and unshined.

"The young man lucky enough to get a job this vacation time will



Illustrated by Sherry Thompson

have to play all the angles. The competition was never so tough. Employers can afford to be highly selective. They will play the field and take those who appear the most alert, sharp, and clean-cut.

"In this newspaper every evening are columns of 'Help Wanted' advertisements, and most of the boys of the type that tried for the newspaper messenger job, cannot even apply. The sceptre of unpreparedness stalks them wherever they go."

I urge you to take the opportunity during these next few months to learn to work—not for what you may get for your work, but for what you'll become because of it.

The Lord has said, "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness."

"These things ought not to be, and must be done away from among them." (D&C 68:31-32.)

The great birthright of knowing the joy of working is within your grasp; don't allow it to pass. The person who forfeits this birthright will certainly be like Esau, who could not recover his lost possession, "though he sought it carefully with tears."

In the words of Charles Kingsley, "Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

○

The Unknown Abraham

By Dr. Hugh Nibley

(Editor's Note: Continuing his imaginary discussion between two students and a museum curator, in order to help readers better understand the complex issues of the case, the author has just established "that this lion-couch business" takes place on "great ritual occasions" as described in the Book of Abraham; such an occasion was "the supreme moment of the Sed-festival.")

• **Dick:** If it was so important, why don't we find it everywhere?

Mr. Jones: We do, if we know what to look for, but they deliberately covered it up; our guidebook says the event "was perhaps rarely illustrated."³¹ It is only found in royal tombs and shrines that were strictly closed to the public.

Jane: What is the *Sed*-festival?

Mr. Jones: It was the greatest of all the Egyptian celebrations, "the great national *Panegyris*," when men and gods met at the sun-shrine of Memphis to renew the corporate life of the nation and the world.³² It was the year-rite, beginning on "the first day of the first month of the year,"³³ and the most ancient and venerable of rites, amply attested to in prehistoric documents;³⁴ it celebrated the founding of the kingdom and the creation of the world.³⁵ It was also the most persistent of traditions, and though, of course, during the many times it was put on, the five-day show was bound to undergo many alterations and adjustments,³⁶ by virtue of deliberate archaic revivals based on the study of old records it was possible to celebrate the *Sed*-festival in the very last dynasties of Egypt in a manner "astoundingly" like that of the very first dynasties.³⁷ It was the king's own show: "For the nature of kingship in Egypt, it is, above all, the *Sed*

festival which is instructive," writes H. Frankfort; everything centers on "the solitary figure on the throne of Horus."³⁸ As "the founding of the kingdom, in which all the gods and potentates of the land participated," it corresponded, of course, to the coronation rites.³⁹ Every coronation could not be expected to fall smack on the 30-year Jubilee of the rule, but that was the sort of problem that gave the Egyptians no trouble.⁴⁰

Dick: Thirty-year Jubilee?

Mr. Jones: Yes, that is what the *Sed*-festival was. You will notice that Bonnet in the handbook lists it only under that title: Thirty-year Festival.⁴¹ The usual explanation is that originally, since the prosperity of the land in every sense depended on the king, he could not be allowed to become weak, so that when he showed signs of running down at the end of 30 years of rule, it was necessary to renew his powers, and so he was "ceremonially put to death."⁴²

Dick: That's a funny way to renew anybody's powers—to kill him!

Jane: Yes, what could he do if he was dead?

Mr. Jones: Well, he would just get up again, renewed and invigorated, succeeded by himself in the person of his son, in whom he was reembodyed. It was "abdication followed by replacement . . . a renewal," says Professor Moret.⁴³ According to Professor Frankfort, we should not even use the word succession. "It is not a succession," he said, "but a renewal . . . a true renewal of kingly potency, a rejuvenation of rulership."⁴⁴

It was especially the occasion on which the king's divine authority was proclaimed, "a periodic commemoration festival," as H. Kees puts it, "in which special rights were conceded and energetically brought to mind for the benefit of the ruling house."⁴⁵ Author-

ity is the big thing; the king always appears as a victor in the rites, and many scholars believe that the *Sed*-festival was, in fact, a prehistoric celebration of victory over the rebels of the North, with the king as the conquering Horus.⁵⁰ The other theory is that the *Sed*-festival originally belonged to Osiris, the king of the dead, which of course complicates things.

Dick: Why do they always have to drag that old Osiris into the picture?

Mr. Jones: Nobody drags him in—he is always there. But, as H. Schaeffer says, Egyptologists don't need to go overboard and think he is the whole show just because of that.⁵¹ Some, like Moeller and Helck, think that the *Sed* originally belonged to the king alone and that Osiris later moved in on him: the king's rites were "reinterpreted in terms of Osiris."⁵² Yet Moret saw in the *Sed*-festival nothing less than the "Osirification of the King."⁵³ The trouble is that in the earliest representations of the rites the king wears exactly the same festival costume as Osiris.⁵⁴

Dick: So the king is Osiris after all.

Mr. Jones: That is what Professor Frazer thought, of course, but Gardiner and Kees and Wainwright and others thought it was just the other way around—it is Osiris who is borrowing the king's costume; he came late and took it over. But there was nothing wrong with that, because as a king Osiris would have a perfect right to the royal duds as well as the privilege of "having 'countless *Sed*-festivals' " of his own.⁵⁵

Dick: What difference does it make which comes first?

Mr. Jones: Bravo! That is just what an Egyptian would say. After all their arguing, the same experts agree: "Yet it seems likely that the accession of Horus was equivalent to renewal of the reign of Osiris himself, since . . . every Horus-king was a potential Osiris."⁵⁶ Osiris and Horus, the royal funeral and the royal succession "coalesced into a single celebration."⁵⁷ even though the king is no Osiris, "the two are thought of as equivalent [*entsprechend*]" in this particular operation.⁵⁸ King, Horus, Osiris—all the same. And you can see why, if you just think about the meaning of the rites. A *Sed*-festival had to be immediately preceded by a funeral: "The old king must be buried so that the 'new king' can mount the throne."⁵⁹ They had to come so close together as to belong to the same celebration.

Jane: Why so close? Couldn't they wait awhile after the funeral?

Dick: "Thrift, thrift, Horatio!"

Mr. Jones: No, it wasn't that. During the transition from one reign to another, there was always a moment during which the throne was empty, when the world

was without a ruler; it was, as H. Altermueller says, "the moment of utmost danger" to the whole world order, and so it had to be made as short as possible.⁶⁰ So the funeral impinges on the rites from the first, and that led scholars to confuse the *Sed*-festival with the mysteries of Osiris: From the very first, says Dr. Helck, "the old prehistoric mysteries of Abydos necessarily included both the funeral of the dead king and "the installment of his successor."⁶¹ It was always assumed accordingly that the Osirian mysteries originated as prehistoric royal funeral rites, but "more recently," according to Professor Kemp, "connection with the *Sed*-festival has been suggested."⁶² This is a recent development, as the man says, and it is an important one.

Dick: Why important?

Mr. Jones: Because it explains the lion-couch. To be renewed instead of succeeded, the king had to do two things. One, he had to stay alive, and two, he had to get a transfusion from somewhere. Remember, there *had* to be a funeral as part of the show, and it had to be his funeral; how do you think he could manage that and still stay alive?

Jane: By having a make-believe funeral. Kids like to play that.

Dick: By getting a substitute to get killed for him.

Mr. Jones: You are both right. Here we see King Seti I on his lion-couch; what the whole scene suggests to Professor Uphill is "that there was a mock funeral and burial, followed by a reawakening ceremony, taking place after the king had entered the tomb."⁶³ Even earlier, Dr. Edwards, the great authority on the pyramids, suggests, a special tomb-chamber connected with "the earliest stone building in the world" may have contained "a dummy, designed for use in the symbolic sacrifice of the king during the *heb-sed*. . . ."⁶⁴ So you see, the idea of an imitation sacrifice occurred to the Egyptians very early. So did the idea of a substitute, and that is not surprising either, for who, as Homer might say, enjoys being sacrificed?⁶⁵ Already in the Pyramid Texts of the Old Kingdom we read of kings who were lucky enough or clever enough to "escape the days of death."⁶⁶ Sometimes a king would pointedly ignore the priests who ordered him to submit to sacrifice, as did Pepi II, who "had no intention of being sacrificed,"⁶⁷ and sometimes a king would openly defy them, or even turn the tables and make *them* the sacrificial victims.⁶⁸ And why not, if the Pyramid Texts themselves are, as Professor Breasted called them, "a passionate protest against death"?⁶⁹ All the great Pyramid Builders from King Zoser on were able to beat the game and evade the summons of ritual death, until the last one, King Mycerinus, who gave in to the priests and got himself sacrificed.⁷⁰ As a reward, Mycerinus

was hailed forever after in the priestly annals of Egypt as the greatest, noblest, and holiest of all the kings, the restorer of the temples and the rites which those wicked apostate Pharaohs, Cheops and Chephren, had abolished.⁶⁷ Well, the one way a king could fulfill the funerary requirements of the *Sed*-festival and still stay alive was to have a substitute be put to death in his place, and this device was early adopted and forever retained. For you see, it fulfilled all the requirements at once: it got the king out of a tight fix, it supplied the blood necessary for his transfusion, and it gave him victory over his enemies—remember, the *Sed*-festival had to be a victory celebration.

Dick: But where does the victory come in?

Jane: And the transfusion?

Mr. Jones: It is the person of the sacrificial victim that makes all the difference. The most obvious substitute for a man is his son, and there are cases of pharaohs whose sons were sacrificed on their behalf.⁶⁸ But that was hardly more satisfactory than liquidating the king himself. No, there was a much better solution since time immemorial: “Foreigners, and especially prisoners of war all the world over have provided an obvious supply of substitutes.”⁶⁹ The enemy, and especially the enemy chief, who had placed himself in open rivalry to Pharaoh, was a natural candidate for his sacrificial sword or ceremonial mace, and in many a monument the King of Egypt is seen personally dispatching his rival. Right out here in the hall you will see Rameses II personally executing defeated enemy kings and princes, and here are other Pharaohs doing the same thing, right back to the beginning. The scene “occurs again in reliefs of all periods.”⁷⁰

Dick: Isn't that just for fun?

Mr. Jones: Hardly. For the Egyptians, there was a holy necessity behind it. Actually, the Egyptians did not like bloody sacrifice, and they detested human sacrifice, so that for a long time scholars seriously debated whether they ever practiced human sacrifice at all.⁷¹ But that question has been settled for good: they did, but it was a ritual business from which even cannibalism was not excluded.⁷² The idea centered around “the eating of the flesh and blood of the enemy, whose powers are regenerated in the eater.”^{73a} That's well known. Look, here is the oldest of all the royal sacrifices, in which the king personally offers a gazelle; but from the liturgy that accompanies the rites, it is clear that the gazelle represented the enemy of the king, an enemy chief, in fact, nay, his arch rival Seth himself. During the sacrifice the king says: “Long live the fair god . . . the hero who slaughters his adversaries.” And as the royal “butcher slaughters his enemy before the divine throne,” the cry is raised:

“Long live the fair god . . . rejuvenated youth!”⁷³ The rite is entitled “Slaying the Antelope . . . that the King might be endowed with life,” and in preparation the officiant says, to the king: “I sharpen thy knife to slay thine enemies,” announcing that the officiant will be “appeased when she has drunk their blood.”⁷⁴ As Moret puts it, “the King got a substitute for the *Sed* killing, whom he decapitated with his own hand, or had a priest shed the blood of a prisoner of war, whose throbbing life assured a new lease on life to the senile monarch.”⁷⁵ Here we have the transfusion taken care of at the same time that the enemy is punished.

Jane: But if the victim is a substitute for the king, then the king must be killing himself!

Mr. Jones: That is another interesting thing. The victim is the substitute for the king. By his death he does the king a great service—only through him, in fact, can the king achieve his great goal; and so in dying he is purged of all the evil of his former nature; he has “atoned.”⁷⁶ The qualifications for the royal substitute make that clear: he must be a stranger (thus representing the original hostility that Pharaoh is to subdue), he must be of royal blood (to be the real rival and substitute for Pharaoh),⁷⁷ and he must be blond or redheaded.

Dick: Come again?

Mr. Jones: From the earliest times the enemy of Horus who tried to slay him was his brother Seth, or Typhon, who is always represented as being redheaded. That is why redheaded victims were sacrificed “on the solar tomb” at Heliopolis and at Busiris.⁷⁸ These were the “Typhonian men put to death by Pharaoh”;⁷⁹ this is what Professor Moret said: “A victim was sacrificed and its life taken, in order that its life . . . might enter the body of Osiris. Sometimes the victims were men, prisoners of war, Libyans with red hair, recalling the image of Seth, who had red skin and hair.”⁸⁰ The Greeks told many stories of Pharaohs who seized noble Greek visitors to Egypt, where blonds were hard to come by, as sacrificial victims.⁸¹

Dick: Yes, but those are just myths.

Mr. Jones: Come over to the case here. Do you know what this is? This is a seal for marking sacrificial animals in Egypt, to show that they had passed the rigorous qualifications for a holy offering.

Dick: A sort of government meat inspection, eh?

Mr. Jones: Yes, and a very necessary one. A priestly medical doctor also examined the blood to make sure it was ritually “pure.”⁸² Herodotus (II, 385) says that in his day it was a capital offense to sacrifice an animal that had not been properly stamped or sealed.

Jane: Why?

Mr. Jones: Because every animal had to be very

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carefully inspected to make sure that it was the right color. If it had just *one* black or white hair, it was disqualified! It had to be all red—light brown.⁸³ Now what do you see on the seal?

Dick: A man kneeling down with his arms tied behind him and a great big knife—I guess it's a knife—at his neck.⁸⁴

Mr. Jones: It is a knife, and you see that it means the victim was originally human.⁸¹ The Egyptians, like other people, early substituted cattle for people in their sacrifices (the gazelle, for example); Osiris is said to have abolished the sacrifice of humans and put oxen in their place, and finally the people ended up sacrificing wax models and even oxen made of bread—once you admit the principle of substitution, there is no limit to how far you can go.⁸⁵

Jane (yawning): What has all this to do with Abraham?

Mr. Jones: A great deal, as you will soon find out if you can only be patient. Let's get back to the man on the lion couch. What is going on here is called the climax, the supreme moment of the *Sed*-festival, no less.⁸⁶ And the man who says that hastens to add that it is *not* a funerary scene, really: "Although the context of this scene is undoubtedly funerary, it also depicts a ceremony that would be difficult to enact unless the king was really alive. . . ."⁸⁸ It is a funeral with a happy ending, a funeral at which the king only pretends to be dead.

Jane: But why do they go to all that trouble—couldn't they just say "Presto!" instead of making such a fuss?

Mr. Jones: Oh, but the fuss is the most important thing! That is what proves to the world that the king is the king: he proves that he has the life-sustaining power by overcoming the supreme enemy—death itself; he enters the dark chamber of the tomb, and he emerges triumphant.

Dick: That sounds like Easter to me.

Mr. Jones: Well, a highly respected Egyptologist recently put it this way: he said that the coffins and mummy cases of the Egyptians teach a double lesson, expressing the reality of both death and resurrection, "which can be summed up in the words of the Christian creed, 'He descended into hell. The third day

He rose again from the dead. He ascended into heaven.'"⁸⁷ After all, the primitive Christians did not hesitate to find the most convincing demonstration of the resurrection in Egypt.⁸⁸ Now here we are facing some royal lion-couch scenes that look just like the picture in the Joseph Smith papyrus; they are from the shrines of Niuserre, of Seti I, Tutankhamen, the tombs of nobles at Thebes, the temples of Opet and Denderah, and they are all found in dark inner chambers, secret crypts. The oldest one here is King Niuserre's and represents "the climax of the festival"—the *Sed*-festival—when "the king goes down into his tomb" where a lion-couch awaits him, above which is a damaged inscription about the resurrection of the flesh.⁸⁹ Remember I. E. S. Edwards's suggestion that the granite tomb-chamber of one of the earliest pharaohs was "designed for use in the symbolic sacrifice of the king during the *heb-sed*"; that shows how old the idea is. Both these chambers were found in complexes of what we have called the "Potiphar's Hill" variety.⁹⁰ But for the climax of the whole business, the crypt was the thing, the tomb-chamber, the *abaton*.

Jane: What is an *abaton*?

Mr. Jones: The same as an *adyton*, the most inaccessible shrine of a temple; an inner chamber in which no mortal may set foot. In Egypt it represented the tomb of Osiris, the chamber between the upper and lower worlds, the place of both death and resurrection.⁹¹ Notice here how the tomb of Tutankhamen dramatizes the king's rebirth by a series of chambers, passages, and doors—the king must pass through some sort of underworld before he can emerge triumphant; here King Tutankhamen "comes as Osiris to his tomb, where a cycle of transformation is going to begin again."⁹² It is not just one event, but a series of events that takes place. Here at Denderah, for example, are three surviving tableaux showing funeral, resurrection, and coronation, in that order, though Professor Derchain reminds us that these pictures probably bear little, if any, resemblance to what really went on.⁹³

Dick: Why is that?

Mr. Jones: Because the scenes are very abbreviated—they haven't any intention of being complete—and sometimes they are all jumbled around, being adapted to expressing several ideas at once.⁹⁴ Here are four successive scenes from the tomb of Rameses IX, where the king, who starts out as Osiris, is resurrected in four stages: first he is lying on his back, then he has turned over on his face, then he is moving his arms and legs, and finally he is standing upright.⁹⁵ A "very rare" vignette from the Book of the Dead shows such "rites of rebirth" using three lion-couches in succes-

sion.⁹⁶ A complete illustration would perhaps call for 24 pictures, because each hour of the day represented a phase in the rites of Osiris.⁹⁷

Dick: How can we really know what went on, then?

Mr. Jones: By the written records and by comparison with what went on in other places. Let us take this crypt business, for example. Many Greek and Roman writers tell us that it was still the custom in Egypt in their day for the people yearly to go into mourning for Osiris, hidden away in the earth in a dark crypt;⁹⁸ there is evidence for such practices at every period of Egyptian history—this crypt of Tutankhamen, for example, into which the king and even the sun-god Re himself must enter, is labeled “the cavern which is in the place of annihilation.”⁹⁹ In Babylonia the king at the great coronation and New Year’s rites was hidden away for three days in an underground chamber, where he suffered the utmost degradation; during that time a make-believe king sat on his throne; then the substitute (who, of course, was treated exactly like the real king) was put to death, and the real king emerged triumphant from the tomb, where he had suffered an imitation death. A. Moortgat noticed that many of the early royal graves of Sumer had the bricks removed from the crypt just over the king’s head, and that in every such case the king’s body was missing, even though the treasures of the tomb are left untouched—and this only happens in the case of kings, never of other people, including queens. Which suggests to Professor Moortgat that this is not the work of tomb robbers, but an attempt to make it look as if the king had indeed risen from the tomb.¹⁰⁰ After the sacrifice, when the coast is clear, “the old king who has been shamming dead in a tomb” emerges safe and sound.¹⁰¹ The same sort of thing seems to have been going on in Egypt from early times.

Dick: What makes you think so?

Mr. Jones: Well, look here, for example—the so-called Bent-Pyramid, one of the early experimental monuments of the pharaohs. Here the tomb-chamber was found broken open—but not robbed! And the king was missing.¹⁰² Here in a pyramid text a resurrection rite is compared with the removing of bricks from the royal vault.¹⁰³ Coming down a little later, here is a coffin text that reads, “O Osiris So-and-so [naming the king or noble] . . . the walls about thy tomb are knocked down. . . . Awake, arise! All thy members are restored. Thou art not dead!”¹⁰⁴ The Classical writers have described the wild rejoicings that followed the mourning for Osiris when his faithful followers discovered “the empty tumulus of Osiris.”¹⁰⁵ If this sounds surprisingly Christian, let me refer you

to a very early Jewish-Christian writing called the Epistle of Barnabas, which says that the king at the New Year had to be represented by two ritual animals because he “on the same day wore a royal robe after he had been cursed, ridiculed and crucified.”¹⁰⁶ That is, the old Jewish rites represented this very sort of thing, which in Barnabas’s belief prefigured the sufferings and victory of the Lord.

Dick: More Easter business.

Mr. Jones: The atmosphere of excitement and wonder in the rites of Osiris certainly does remind one of an Oriental Easter celebration of a medieval Holy Week. It is terribly dramatic and, in fact, took the form of a real play. I can’t tell you about it now, but the most dramatic moment of all, the crucial moment of truth on which the whole story hinges, was that unbearably tense instant in which the world held its breath awaiting the decision of eternal life or death. Come over here and look at these writings all over these big coffins: these are the Coffin Texts, and they tell us all about it. These texts on the wall from the Book of the Dead and the Classical writers will eke out the story. Let us take it step by step. ○

(To be continued)

FOOTNOTES

- ⁹⁶A. H. Gardiner, in *Jnl. Eg. Arch.*, Vol. 30 (1944), p. 28.
- ⁹⁷*Ibid.*, p. 30.
- ⁹⁸See the note in *Chron. d’Egypt.*, Vol. 38 (1963), p. 73, and G. A. Wainwright, *The Sky-Religion in Egypt* (Cambridge, 1938), pp. 23f, 80.
- ⁹⁹S. Schott, in *Akad. der Wiss. u. Lit. (Wiesbaden)*, 1954), No. 5, pp. 167f.
- ¹⁰⁰G. Moeller, *Aeg. Ztschr.*, Vol. 39 (1901), p. 71f; W. Helck, in *Orientalia*, Vol. 23 (1954), pp. 385, 393; H. Altenmüller, in *Ex Or. Lux*, Vol. 19, p. 442; H. Kees, *Der Götterglaube im alten Ägypten* (Leipzig, 1941), p. 379.
- ¹⁰¹H. Kees, *Totenglaube . . . der alten Ägypter* (Leipzig, 1926), p. 16; A. H. Gardiner, in *Jnl. of Egypt. Archaeol.*, Vol. 24 (1938), p. 165.
- ¹⁰²H. Frankfort, *Kingship and the Gods* (University of Chicago, 1948), p. 79.
- ¹⁰³Kees, *Götterglaube*, p. 296: though every Sed has a coronation, the reverse does not apply.
- ¹⁰⁴Altenmüller, *op. cit.*, p. 441.
- ¹⁰⁵H. Bonnet, *Reallexikon der Ägyptischen Religionsgeschichte*, pp. 158-61.
- ¹⁰⁶Wainwright, *Sky Religion*, p. 4; quote is from I. Edwards, *The Pyramids*, p. 56.
- ¹⁰⁷A. Moret, *La Mise à Mort du dieu en Egypte* (Paris, 1927), p. 49.
- ¹⁰⁸Frankfort, *op. cit.*, p. 79.
- ¹⁰⁹Kees, *Götterglaube*, p. 191.
- ¹¹⁰Bonnet, *op. cit.*, p. 159; Kees, *op. cit.*, p. 207.
- ¹¹¹H. Schaefer, *Mysterien des Osiris in Abydos* (Leipzig, 1904), p. 21.
- ¹¹²G. Moeller, in *Aeg. Ztschr.*, Vol. 39, p. 73; quote is from W. Helck, *Orientalia*, Vol. 23, p. 393; cf. C. de Wit, *Chron. d’Eg.*, Vol. 42, pp. 78ff.
- ¹¹³A. Moret, *Mystères Égyptiens* (Paris: 1913), p. 73.
- ¹¹⁴Moeller, *op. cit.*, p. 74 & next note.
- ¹¹⁵A. H. Gardiner, *criticismes Frazer*, and cites Kees, in *Jnl. Eg. Arch.*, Vol. 2 (1916), p. 124. Cf. Wainwright, *op. cit.*, p. 20, n. 1.
- ¹¹⁶Gardiner, *loc. cit.* J. J. Gerny, *Ancient Egyptian Religion*, p. 35, suggests that Osiris was “originally a human king who became deified after his death.”
- ¹¹⁷Frankfort, *Kingship*, p. 194.
- ¹¹⁸K. Sethe, *Komment. zu den Pyramidentexten*, Vol. 1, p. 84, on No. 219, 16b.
- ¹¹⁹Altenmüller, in *Ex Or. Lux*, p. 441.
- ¹²⁰H. Altenmüller, in *Chronique d’Égyptol.*, Vol. 42 (1967), p. 81.
- ¹²¹W. Helck, in *Archiv Orientalni*, 1952, pp. 72ff.
- ¹²²B. J. Kemp, in *Jnl. Eg. Arch.*, Vol. 52 (1966), p. 13.
- ¹²³E. Uphill, in *Journal of Near Eastern Studies*, Vol. 24 (1965), p. 379, *Pyramid Texts* 12-13, 17-21, 32.
- ¹²⁴E. S. Edwards, *The Pyramids* (Pelican, 1956), pp. 61-63; cf. A. Moret, *Le Culte Diein*, p. 224.
- ¹²⁵On “the sacred king’s unwillingness to resign” see R. Graves, *The Greek Myths* (Penguin, 1955), Vol. 1, p. 153, passim.
- ¹²⁶*Pyramid Texts*, No. 570: 1453-5, 1467-8, 1480. M. A. Murray, in *Ancient Egypt*, 1928, p. 8, was first to comment on the significance of these passages.

- ⁶⁵Wainwright, *Sky Religion*, p. 28.
- ⁶⁶*Ibid.*, p. 52. "A dramatic turning of the tables is recounted in Diodorus III, 6.
- ⁶⁷J. H. Breasted, *Development of Religion and Thought in Ancient Egypt* (Harper Torchbooks, 1959), p. 91.
- ⁶⁸Wainwright, *op. cit.*, pp. 88, 65f, gives sources.
- ⁶⁹Herodotus, II, 127-130.
- ⁷⁰C. A. Wainwright, in *Int. Eg. Arch.*, Vol. 26, p. 38. Conversely, Alexander the Great regarded himself as the son and reincarnation of Pharaoh Nectanebo, whom he sacrificed by throwing over a cliff, Pseudo-Callisthenes, I, 34, and I, 14. C. Alred notes that every king of the 18th Dynasty had a junior partner whom he completely ignored and who may have been his double and substitute in the Sed-festival, *Aeg. Zschr.*, Vol. 94 (1967), p. 2.
- ⁷¹Wainwright, *Sky Religion*, pp. 60-61.
- ⁷²W. Wreszinski, *Atlas zur altgk. Kulturgesch.*, Vol. 2, Pt. i, Taf. 57a, Pt. ii, Taf. 163, 164, 184a; quote is from Budge, *Osiris* (1961), Vol. I, pp. 197.
- ⁷³M. G. Kyle, in *Rec. Trav.*, Vol. 27 (1905), p. 161ff, vigorously denied human sacrifice in Egypt. The idea of cannibalism at any time is rejected by C. Ebers, *Aeg. Zschr.*, Vol. 36 (1898), p. 106f, by S. Schott, *ibid.*, Vol. 74 (1938), p. 93, and E. A. W. Budge, *Gods of the Egyptians* (London, 1904), Vol. I, p. 28.
- ⁷⁴G. Maspero, in *Bibliothèque Egyptologique*, Vol. 1, p. 156: "Human sacrifice was never completely abolished in Egypt." Human sacrifice to Osiris is treated by M. Lefebvre, *ibid.*, XXXVI, 287f. See the important studies of A. Moret, *Mystères Egyptiens*, pp. 51-53, and Maspero, in *Mémoires of the Inst. Français d'Archéol. Orientale du Caire*, Vol. 1, pp. 439-46. The "immolation of servants" is apparently in early royal tombs of Abydos, A. H. Gardiner, *Egypt of the Pharaohs* (Oxford, 1961), p. 406f. W. F. M. Petrie, in *Ancient Egypt*, 1914, p. 18, reports evidence of cannibalistic rites, as does J. Garnot, *Vie Religieuse*, p. 3; cf. Ed. Meyer, *Gesch. d. Altertums*, I, 2, pp. 91f, and especially J. Baillet, in *Bulletin de l'Inst. Fr. d'Arch. Orientale*, Vol. 30 (1931), pp. 61-72. The latest treatment is in E. A. W. Budge, *Osiris* (N.Y.: University Books, 1961), Vol. I, pp. 167-230.
- ⁷⁵G. Thausing, *Der Auferstehungsgedanke in aeg. religiösen Texten* (Leipzig: Harrassowitz, 1943), p. 22, citing *Per. Text.*, Vol. 1, 460.
- ⁷⁶Ph. Derchain, *Rites Egyptiens, Le Sacrifice de l'Orux* (Brussels, 1962), p. 55, cf. *Pyr. Text* 510: 1138.
- ⁷⁷Derchain, *op. cit.*, p. 53, cf. p. 40.
- ⁷⁸A. Moret, *Mystères Egyptiens*, p. 191.
- ⁷⁹A. Varille, in *Annales du Service*, Vol. 53, p. 117; the victim becomes the benefactor of gods and men, P. Derchain, *op. cit.*, pp. 21H. Though according to K. Sethe, in *Aeg. Zschr.*, Vol. 50 (1912), pp. 57-60, the idea of blood-vengeance (*Blutschande*) was not Egyptian, the earliest Egyptian sacrificial victim was treated as a kind of scapegoat, P. Derchain, *Rites Egyptiens*, Vol. 1, p. 17, citing Herodotus, II, 99. "Smiting a man, or animal . . . was an act of consecration or dedication" imparting special virtue to the victim, E. A. W. Budge, *The Book of Opening the Mouth* (London, 1909), Vol. I, p. 39. In Babylonian, *cir.* 1800 B.C., a "purify human victim" was "slain as atonement (zur Strafe)" and for the creation of new beings," D. Opitz, in *Archiv für Orientforschung*, Vol. 5 (1928-9), p. 88. The word *hotep* in its meaning of "peace" or "satisfaction" may "point to a remote period when the true idea of expiation . . . may have been represented in the Egyptian sacrifices," M. T. Kyle, in *Rec. Trav.*, Vol. 27, pp. 169. The idea of expiation is clear in *Coffin Texts* I, 295, "The wounding [of the Eye] which is in thee is made good by him who caused it." See A. Moret, *Mystères Egyptiens*, pp. 43-44, 191, 193.
- ⁸⁰If a real king was not available, the substitute would still have to dress up in the proper royal regalia—a substitute substitute king! Wainwright, p. 4.
- ⁸¹G. Lefebvre, in *Bibliothèque Egyptol.*, Vol. 36, pp. 280-83, 287, citing Manetho and Plutarch, *de Iside*, 73; cf. Athenaeus, IV, 72; Herodotus, III, 28.
- ⁸²A. Moret, *Culte Divin*, p. 135, n. 1; Plut., *de Iside*, 32; Diodor., I, 45, 88; Strabo, XVIII, 1, 3; Lefebvre, *op. cit.*, pp. 288f; Wainwright, *op. cit.*, p. 53.
- ⁸³A. Moret, *Kings and Gods of Egypt*, p. 85.
- ⁸⁴J. G. Griffiths, in *Annales du Service*, Vol. 48 (1948), pp. 410-16; Lefebvre, *op. cit.*, pp. 301, 294f; Wainwright, *op. cit.*, pp. 41-45.
- ⁸⁵J. Lebon, in *Journal of Near Eastern Studies*, Vol. 12 (1953), pp. 59f.
- ⁸⁶Plutarch, *de Iside*, 31, discussed by Th. Hopfner, *Plutarch ueber Isis und Osiris* (Fragur, Or. Inst. 1940), pp. 23-25.
- ⁸⁷Plut., *loc. cit.*, describes the seal, for which T. Hopfner, *Der Tierkult der alten Aegypter* (Vienna, 1913), pp. 72f, supplies illustration. Manetho reports that at Heliopolis human victims were examined and stamped exactly like the animals, G. Lefebvre, *op. cit.*, p. 36-281.
- ⁸⁸In *sacra simulata pro veris accipi* is the universal rule, Servius, ad *Aen.* II, 116; Athenaeus, *Deipnos.* IV, 172D, etc. The use of wax images is the commonest aspect of Egyptian magical practices.
- ⁸⁹E. Uphill, in *Journal of Near Eastern Studies*, Vol. 24, p. 379; G. Jequier, in *Rec. Trav.*, Vol. 37, p. 122, says that this particular scene "is not funerary at all."
- ⁹⁰J. Bennett, in *Journal of Eg. Arch.*, Vol. 53 (1967), p. 166.
- ⁹¹Clement, *Epist. to the Corinthians*, I, 25, and *Apostolic Constitutions*, V, 7, both use the death and resurrection of the Phoenix-bird "on the so-called altar of the Sun at Heliopolis" as the most potent proof of the resurrection of the flesh.
- ⁹²Uphill, *op. cit.*, pp. 177-78.
- ⁹³Abydos in predynastic times the rites were held at such a complex, the prototype of the step pyramid, B. J. Kemp, in *Journal of Eg. Arch.*, Vol. 52 (1966), p. 21f. There are also in prehistoric times "allusions to the Osiris cult celebrated in front of the necropolis mounds" at "the Field of the Ancestors," E. A. E. Reymond, in *Journal of Eg. Arch.*, Vol. 53 (1967), p. 106. The mound was a form of the Primeval Hill, "from which creation proceeded . . . obviously a depository of creative energy," Frankfurt, *Kingship*, 152-53.
- ⁹⁴H. Junker, *Das Goetterdekret ueber das Abaton* (Vienna, 1913), pp. 21-24, 31, 86. The concept intrigues the Classical writers, e.g., Lucan, *Pharsalia*, 1, 323; Virgil, *Aeneid*, VI, 329; Diodor., *Lib.*, I, 22-3; Seneca, *A.*, Plankoff, *The Shrines of Tut-anh-amon* (Harper Torchbooks, 1962), p. 33.
- ⁹⁵Derchain, in *Revue d'Egyptologie*, Vol. 15 (1963), p. 19.
- ⁹⁶Derchain, *Rites Egyptiens*, Vol. I, pp. 23, 25, following Junker.
- ⁹⁷F. Guilmant, "Tombeau de Ram. IX," in *Mémoires de la Mission Archéol. Française*, Vol. 15, Pl. iv; the upright figure being a mummy may not belong to the series.
- ⁹⁸A. Moret, *Mystères Egyptiens*, p. 57, fig. 19, after Naville, *Totentbuch*, Ch. 158a.
- ⁹⁹Moret, *op. cit.*, pp. 19, 21-23.
- ¹⁰⁰Firmicus Maternus, *de error. profan. rel.* 2:1-7, in Hopfner, *Fontes Hist. Relig. Aegyptiacae*, pp. 518f: In *advis idolum Osiridis sepultum, cum annuis luctibus plangunt*. Cf. below, note 105.
- ¹⁰¹Firmicus, *op. cit.*, p. 125, No. 2. For the prehistoric rites, see E. Reymond, in *Journal of Eg. Arch.*, Vol. 53, p. 106; A. Scharif, *Das Grab als Wohnhaus* (Munich, 1947).
- ¹⁰²A. Scharif, *Das Wohnhaus* (Berlin, W. de Gruyter, 1949), pp. 53-80; discussed by E. D. Van Buren, *Or.* 18, 1949, p. 499.
- ¹⁰³Graves, *The Greek Myths*, I, 153. Cf. W. Helck, *Orientalia*, 1950, p. 430.
- ¹⁰⁴E. S. Edwards, *Pyramids*, p. 72.
- ¹⁰⁵*Pyramid Text* No. 335: 372.
- ¹⁰⁶*Coffin Texts* (De Buck), I, 60f, Spell 79.
- ¹⁰⁷Octon., 22:1-2; Firmus Maternus, in Hopfner, *Fontes Hist. Relig. Aegyptiacae*, pp. 519f; *Carmen in Paganos* (Hopfner, p. 719); *Mythographus Vaticanus*, Proem. 91 (Hopfner, p. 728), etc.
- ¹⁰⁸Barnabas, *Epist.*, 7.

The Sea Gull

By Stella McGuire

It circled with a plaintive cry, the gull beside the sea,
Wings spread against a misty sky, white breasts all silvery.
The breakers beat against the shore—the winds blew raw and chill;
And yet he circled more and more, above the rocky hill.
There were no children on the beach; there were no boats at sea;
The only things within eye's reach were the shores, the gull, and me.
Oh gull, with eyes that search the sands, why circle high and low?
Can it be food that lures demands, or do you really know?

I sit here, too, without a friend, and watch your soaring flight;
I'm wondering if you feel the wind ushering in the night.
Where will you go when cold gray fog blots everything from view?
Have you some nest behind a log, or are you homeless, too?
You seem so lonely as you glide—a creature set apart;
Above the roar, each time you've cried, your voice has pierced my heart.
One thought, as evening turns to night, brings warmth despite the spray:
God watches o'er the sparrows' flight; are we not more than they?

A Code of Conduct for My Son

By Daniel S. Hess

● I will not use physical punishment in correcting my son Stephen.

The greatest ideals achieved in life are by love, not compulsion and force.

I will encourage and treat him with the same respect as I would an adult.

I will not belittle or discourage him with a negative attitude.

I will engender a positive attitude of love and appreciation.

I will remember that much of his energy is being used in the growing processes of his body.

I will refresh my memory with my own shortcomings, and remember the gratitude I had for those who showed patience and understanding when I was a youth.

Because I am his father, I will always conduct myself with dignity and respect before him. I should realize his tender years and lack of understanding.

I will remember that example is the best teacher. Are my thoughts and actions those that I would wish him to emulate?

My success to a great extent depends on my conduct toward him because of the lasting responsibility of trust placed on my shoulders as his father. So-called earthly fame dies with death, but success as a parent affects directly and indirectly a multitude of spirits in this life and in eternity.

I will at all times try to remember that he is the most precious of earth's possessions, an eternal spirit clothed in an earthly tabernacle and entrusted to my care. ○



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The Church Moves On

March 1969

16 New stake presidencies: President
Freeman E. Baggett and counselors
Bryce J. Erickson and Melvin J. Mont-
gomery, Orlando (Florida) Stake; Presi-
dent Melvin B. Richards and counselors
Lawrence T. Taylor and Robert E. Brails-
ford, Bakersfield (California) Stake.

23 New stake presidency: President
Christian F. Sanders and counselors
Wayne L. Reeve and Melvin J. Bennion,
Kansas City (Missouri-Kansas) Stake.

28 Upon hearing of the passing of
General Dwight David Eisenhower, for-
mer president of the United States, who
died today in Washington at 12:25 p.m.,
the First Presidency gave this tribute:

"We join with the people of this coun-
try and other nations in expressing our
sadness in the passing of former Presi-
dent Dwight D. Eisenhower. We sense
keenly the loss to this nation of one
whom we feel was one of the great
ones who have held this high office
and whose memory is immortalized as
a defender of freedom. We send our
love and condolences to his family and
loved ones."

31 "There are no creeds in the world
this day; no political divisions, no na-
tionalities. There is but one heart—and
that heart is sad." So said Elder Harold
B. Lee of the Council of the Twelve at
noontime memorial services in the Salt
Lake Tabernacle for Dwight D. Eisen-
hower. The Tabernacle service, con-
ducted by President Hugh B. Brown, was
one of thousands of community-wide
services held the world over.

April 1969

1 The First Presidency announced the



THE BEST IN WORLD WIDE NEWS COVERAGE

appointment of J. Alan Blodgett as comptroller and director of the financial department of the Church. He succeeds George Y. Jarvis, who has been appointed by the First Presidency as the European representative, in Frankfurt, of the Church financial department.

2 The 63rd annual conference of the Primary Association opened this morning with an early-morning *Children's Friend* department, followed by a general session at 9:00 a.m. in the Tabernacle. Departmental sessions filled the day, followed by an evening buffet reception.

3 Departmental meetings of the Primary Association conference were held, followed by a general session in the Tabernacle.

4 The 139th annual conference of the Church opened this morning in the Salt Lake Tabernacle. On the advice of physicians, President David O. McKay was not in attendance at any of the sessions, but watched them on television in his apartment.

Late afternoon saw special sessions of Sunday School conference held in Church buildings throughout the city, with a final general session held in the Salt Lake Tabernacle this evening. This is a change of traditional days for the Sunday School conference, from Sun-

day to Friday.

The semiannual missionary and other reunions were being held this weekend.

5 During general conference, the Church membership as of the end of 1968 was announced as 2,684,073.

The First Presidency announced the calling of the following mission presidents, with their fields of labor to be announced later:

Grant A. Stucki of Chicago; Verden E. Bettilyon of Salt Lake City; John K. Edmunds of Wilmette, Illinois; and Major Herbert B. Spencer, now serving with the U. S. Air Force in Wiesbaden, Germany.

An estimated 150,000 priesthood bearers attended the priesthood session of the conference, in the Tabernacle and the Assembly Hall, at locations in Salt Lake City and at Brigham Young University, where it was viewed by closed circuit television, and at approximately 575 locations by leased wire in the United States and Canada.

6 The 139th annual conference of the Church concluded on this Easter Sunday.

12 The architect's design for the Washington Temple was released today.

The First Presidency announced the appointment of Clifton I. Johnson as a mission president.

13 New stake presidency: President Max E. Nelson and counselors Carroll H. Davis and Claude A. Rowley, Santaquin-Tintic (Utah) Stake.

14 Elder Ezra Taft Benson of the Council of the Twelve dedicated the land of Singapore for the preaching of the gospel. Missionaries have been laboring there for just over a year. Elder Benson offered his prayer from atop Mount Faber.

17 Construction is expected to begin this summer on a new 25-story office building to house Church departments now located in many buildings in downtown Salt Lake City, it was announced. Utah's tallest office structure will be built on the south side of North Temple, over the Church's three-story underground parking facility.

19 The appointment of Lynn A. Sorensen to the general board of the YMMIA was announced.

25 Mrs. Evon Waspe Peterson, 68, general secretary-treasurer of the Relief Society, died. Funeral services were to be held April 29.

The First Presidency urged the Saints to be as generous as possible with their means in supporting the current annual fund drive for the Cancer Society.

Double-Entry Ledger

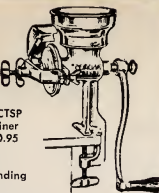
By Evalyn Miller Sandberg

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Bufs and Rebufs

Sex Education

Month after month I search in the pages of our *Era* for a warning to the parents, teachers, bishops, elders, and all members of the Church about the twin dangers of "sensitivity training for planned change" and sex education in the schools as it is being presented across the nation in these trying times. How can we fight the forces of evil, aimed primarily at our children, if we do not recognize the devil in the many forms and schemes he assumes today? Just these two programs, if unchecked, will eventually ruin all the teachings we and the Church are able to instill in our young people. Please, won't you publish some articles on these subjects so that all members of the Church will be warned of these very real dangers to our children?

MRS. DALE TALBOT
ESCONDIDO, CALIFORNIA

See the addresses given at general conference, this issue. Additional articles on these subjects are underway.

The Church in Germanic Lands

In the article "The Church Among the German-speaking Peoples" [March], page 4, is a picture of six elders in Germany with the caption, "Elders of 1904 visiting German villages." Everything is correct except the date, which was 1927, not 1904. This picture was taken while we were on a summer missionary trip without purse or scrip. The elders, left to right, are, I believe: Elders Summerhays, West, Haddock, Charles Francis, J. Alden Bowers, and Julian Cannon.

J. ALDEN BOWERS
WASHINGTON, D.C.

You're right.

"Respect for Authority"

Concerning Dr. Sterling R. Provost's article, "The Gospel and Respect for Authority" [March], why is it that there is so much emphasis on authority, patriotism, law, and so little on love, charity, brotherhood, service to fellowmen, helping the poor, reverence for life, peace, and so forth? The idea that the dissident are always without cause and just rebellious, that time will cure all evil, is immature. How otherwise would you account for the revolution that founded America, those who violated polygamy laws, those who refused to kill their children or who hid their children at Herod's manifesto against the firstborn, or how would you account for Daniel, Meshach, Shadrach, and Abednego, who refused to bow down to an idol, ad infinitum? The truth is that men do

abuse authority, and obedience to wicked laws and wicked governments is evil.

SCOTT S. SMITH
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

On Writing

I was disappointed that you could not use some poetry I sent you, but I have other things I will send from time to time. I am discovering, via college creative writing courses, that writing is something to be worked at. This was rather a surprise, I must admit. I thought writers were born, not made. But I am learning to use my desire to write. God bless you.

FRANCES C. REYNOLDS
MILLEDGEVILLE, GEORGIA

We wish more Latter-day Saint writers and would-be writers would learn these two things: we're desirous of receiving manuscripts (articles, fiction, poetry), but good writing does take effort.

A Buff

For some time I have been planning to write you, but the hustle and bustle of daily missionary activity seem to use all my time. However, I have set aside a few minutes today to tell you my thoughts on the *Era*.

First, let me tell you something about our work. We are missionaries in the Brazilian North Mission, serving in a little town in the northeastern section called Maceio. We are about 1,200 miles from our mission headquarters, and about 6,000 miles from Salt Lake City. Our only contact with the rest of the world comes through the mail, and each month we receive the *Era*. I can't begin to tell you how much your magazine means to us—us being myself, Elders David Swingler from Pacific Palisades, California; Chris Steffanson from Murray, Utah; and Howard Cottrell from Ogden, Utah.

Often it is easy to forget that the Church is a big, well-organized unit when all one sees each day is a small sometimes disorganized branch. I like to read articles and stories about missionaries in far-away places. It helps a lot to know that other people are out there working too. Obviously, we read the magazine from cover to cover.

ELDER DENNIS R. WADE
NORTH BRAZILIAN MISSION

"Morality in Communism"

Just a note to express my appreciation for the very interesting and informative letter by Dr. George E. Vesely in "Buffs" in November. It is good to read the truth concerning the godless conspiracy. . . . Dr. Vesely has certainly seen this vicious conspiracy in action firsthand.

JERRELL L. NEWQUIST
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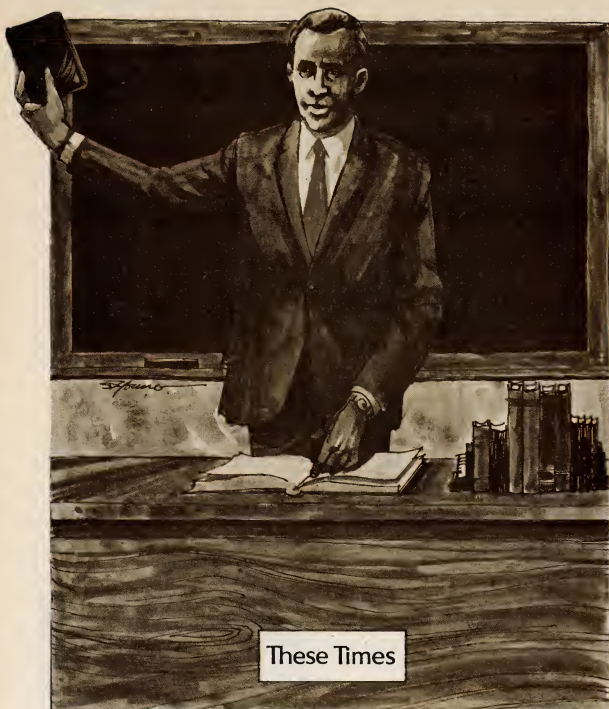
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These Times

Religion and the State Universities

By Dr. G. Homer Durham

President, Arizona State University at Tempe

● Today's state universities are somewhat handicapped by an outmoded concept of church-state relations in the United States. The constitutional provision in the First Amendment, "Congress shall make no law respecting an establishment of religion," finds ex-

pression in various forms in state constitutions. The intended purpose was to preserve religious freedom, to prevent either a church monopoly of civil affairs or a state monopoly of religion through tax-supported, state-established churches.

The connecting phrase in the First Amendment, "Congress shall make no law respecting an establishment of religion, or *prohibiting the free exercise thereof . . .*" (italics added), tends to be overlooked and sidetracked. Today, the "free exercise of religion" on state university campuses, and on most other campuses as well, has been limited if not prohibited. The dogmas of other corporate bodies, their social, economic, and political doctrines, are freely dissected, promulgated, refuted, argued, and discussed—by their adherents and advocates, by critics and opponents.

The state and national constitutions have opened the campuses to every kind of "free expression" in the field of politics or social theory.

Young Republicans confer with devotees of the Socialist Workers Party, with Young Democrats, Young Americans for Freedom, and whatsoever. But the organized Methodists, Baptists, Congregationalists, Presbyterians, Catholics, Jews, Mormons, Christian Scientists, and Episcopalians seem to be church-bound, church confined, with their physical presence and activity *off* the campus.

There may be an occasional "ecumenical" gathering on the college quad. A sweet-spirited woman student may say from the mall a few words for the benefit of television on behalf of the Campus Crusade for Christ. But such appearances are like snowfall on the Sahara—highly infrequent, with little visible effect.

No voices like the Wesleys at Oxford are heard in the social science or education patios. The names of George Fox, Joseph Smith, John Calvin, Mary Baker Eddy, Thomas Aquinas, like Jesus and Moses, turn up occasionally in some quiet conversation. But

their advocates and devotees gather and are heard off-campus while the names of Eugene McCarthy, Leon Trotsky, Richard Nixon, and the followers of other politicians appear to have acquired bullhorns and loudspeakers on-campus.

The time may be approaching when state legislatures may take some cognizance of developments since the eighteenth century. They may possibly consider, while protecting the basic values of civil and religious separatism, some appropriate means of lifting some of the seeming "prohibitions" on the "free exercise" of religious opinions at their state universities.

No one wants the revival of the Inquisition of Spain, or Savonarola. But there is undoubted place on the campus, as well as in off-campus religious centers and churches, for the fuller expression of religious thought and feeling, and for such expression within the framework of reasoned argument and debate. The advocacy of Catholicism, Judaism, or Presbyterianism on campus can certainly be no more harmful than the advocacy of free trade, righteous war, unrighteous war, pacifism, workers' rights, business enterprise, or educational reform.

The state universities might be permitted to establish schools of religion, afford them space and place on the campus. The school's housekeeper, like the housekeepers of other schools, could be called dean or director. He or she would be chosen for his qualifications in this field as any other director would be chosen, including recognition and willingness to accord academic freedom and respect to all concerned. For such a school, then, permissive legislation could be obtained.

Religious bodies so desiring could have the privilege of nomi-

nating (and paying the salary of) a qualified professor or professors to represent their views. Such nominees would have to qualify and be appointed to the faculty of the school on the basis of their qualifications. Army, navy, and air force officers are now nominated and accepted or rejected by the state universities under a similar system. When appointed, their salaries are paid by the armed services, but they are responsible to the universities for their performance.

Thus, the school of religion, on campus, would offer for credit a standard course in the religious systems represented, as the air force officer teaches aerospace doctrine. The denominational and other courses would be approved by the faculty of the school, as in any other department of the university. If the Catholics and the Catholic professor appointed desired to teach the course on Thomas Aquinas or Augustine or the Church Fathers, that should be their privilege. It would likewise be the Lutherans' privilege to teach at least one of the courses on the Reformation (the Catholics might want one, too), one on the works of Luther, and so on. General subjects of nondenominational character could be left to the faculty. Such a system has been in use at the State University of Iowa for many years.

The churches today are not as influential in society or on the campus as in the seventeenth century. But religion has an abiding and durable place in life, in society, and in the curriculum. Religion, like sociology, art, and chemistry, needs professors with Ph.D.'s and knowledge on campus, as well as professors with faith and some understanding of the intellectual significance of their faith, both on and off campus. ○

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Life Among the Mormons



Our younger brother
had just been
graduated from the

University of Utah, and
we were at the Salt Lake
airport to see him off for
his first job, as an
engineer in Long Beach,
California. There were 16
of us, giving last-minute
advice, kisses, and
handshakes. After watching
us, a thoughtful
young girl nearby
said to some other
onlookers, "Let's move

back and give them more
room. He must be a
missionary." One of my
sisters, overhearing this,
said, "No, he's just
going to work." There
was a moment of silence,
and then the girl
asked, in a puzzled
tone, "Does this happen
every morning?"
—Eva Bentley,
Salt Lake City, Utah

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

The well-dressed man
looking at neckties in the
department store tossed one or
two aside contemptuously,
as he made his selection.
After he had made his purchase,
he noticed the clerk
putting those he had so
positively rejected in a separate
box. "What becomes of
those?" he inquired.
"We sell them to the women
who come in here to buy
ties for men," the clerk replied.

"What made you give up
singing in the choir?"
"I was absent one Sunday
and someone asked if the organ
had been fixed."

The little boy ran to his
father and exclaimed: "Wow!
You should see the great
new lawnmower the people next
door got! It doesn't need
gas or anything—all you have
to do is push it!"

**The most talked-about
subjects at the average reunion
are those who didn't come.**

*The seven ages of woman
are: first, a baby; then, an
infant; then a miss; then
a young woman; a young
woman; a young woman;
a young woman.*

*You don't raise heroes,
you raise sons. And if you
treat them like sons, they'll
turn out to be heroes,
even if it's just in your own eyes.*
—Walter Schirra, Sr.,
father of U. S. astronaut

**I have never met a greater
man than my father.**
—President George Albert Smith

"Junior, don't ever use
such bad words again," the
startled mother rebuked
her son. "But Mother,
Shakespeare uses them," he
declared. "Well, then,"
she replied, "don't play with him
anymore!"

End of an Era



Era of Youth

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor





By Joy Sansom

• Music, a universal language in which heart speaks to heart, spirit to spirit, is an effective missionary tool for the Church. To help further the worldwide missionary effort, the new Mormon Youth Symphony and Mormon Youth Chorus have been organized.

Initially the groups will record 15- and 30-minute programs for some 400 radio stations; appearances on television are contemplated.

Members of the two musical groups were selected from more than 1,000 applicants who auditioned for places in the 200-voice chorus and the 100-piece orchestra. Dr. Jay E. Welch, director, personally auditioned each person. Dr.

Welch is a member of the YMMIA general board, assistant director of the Tabernacle Choir, and associate professor of music, University of Utah.

Although the choir and orchestra are based in Salt Lake City and rehearse and record in the Salt Lake Tabernacle, some members of the groups travel as far as 80 miles each Saturday for rehearsals.

Four universities and colleges are represented, and the members' hometowns are in several states and countries, including Samoa.

Chorus members range in age from 18 to 25, and orchestra members, 18 to 29. All are dedicated to the missionary purpose for which they were organized.

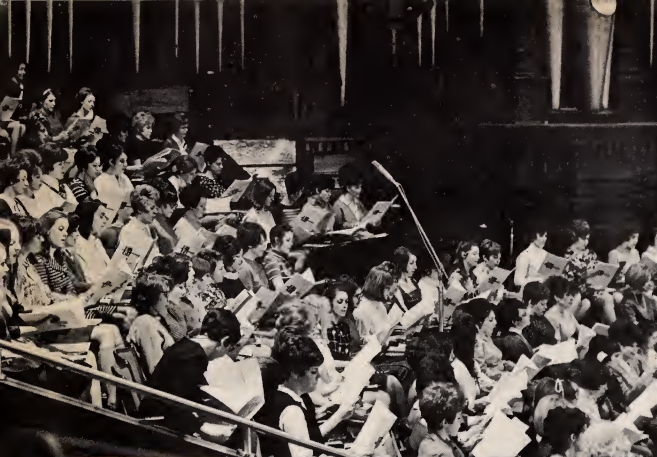
Among those who feel privileged to share their talents is Patsy Tomlinson, a University of Utah psychology major, whose music must be translated into braille.

The chorus and orchestra are under the general direction of G. Carlos Smith, Jr., YMMIA general superintendent, and Florence S. Jacobsen, YWMIA general president. Roy M. Darley, Tabernacle organist and a member of the YMMIA general board, is their accompanist.

The Mormon Youth Symphony and Mormon Youth Chorus are proud to represent you, the youth of the Church. As another "era" in the Church begins, the Church again looks to its youth for strength. ○

Photos by Eldon Linschoten





Dr. Jay E. Welch



Era of Youth 1969

Brigham Young University

Full Scholarship

"The Execution"	Wanda Weimer Livermore, California
"Nostalgia"	Dennis Drake Rancho Cordova, California

Partial Scholarship

"Today"	Eileen Perry Jacksonville, Florida
"Sometimes We Grow Up in the Strangest of Ways"	Dianne Marie Whitelock Salt Lake City, Utah
"The Teacher"	Ann Doty Logandale, Nevada
"The Woman"	Sandra Payne Provo, Utah
"I Believe in Man"	Mary Alice Davis Provo, Utah
"Conversion"	Jeanine Tew Marion, Iowa

Ricks College

"Solitude"	David B. Bly Magrath, Alberta, Canada
"The Toll of the Desert"	Ellen Christensen Rupert, Idaho
"Holly"	Carol Jean McKnight Orem, Utah
"These I Love . . ."	Lynette Kennington Fairview, Wyoming
"The Memory of It All"	Margit Nielsen Drayton Valley, Alberta, Canada

Church College of Hawaii

"This Year Is Yesteryear"	David R. Sturt Lale, Hawaii
"Fleur de Noel, Fleur d'Amour"	Georges Mairai Sun Papeete, Tahiti

Cash Awards

"My Soul Delighteth in the Song of the Heart"	Bryan Gerritsen Salt Lake City, Utah	"Poems"	Molly Nelson Eugene, Oregon
"The Story of the Rubber"	Jose Carlos Nellis Aracatuba, Sao Paulo, Brazil	"Riverside Park"	Wayne B. Guymon New York, New York
"A Little Cowardly, A Little Brave, A Mormon Soldier"	Janet Clark Georgetown, Idaho	"Padre En Ti Creo"	Zita Jema Lopez Hernandez Apizaco, Tlaxcala, Mexico
"The Spirit of the 'Y' Is . . ."	Joanne LaVerne Hughes San Jose, California	"Leaves of Snow"	Steven Lars Amundsen Bakersfield, California
"La Maison Ou J'Ai Grandi"	Vivian Tchan Fat Papeete, Tahiti	"The Right Decision"	Mardene Beck Ovid, Idaho
"Strength Is Feeling"	Michael D. Perkins Sandpoint, Idaho	"An Informal Essay: Friends"	Earle Jay Goodman Bountiful, Utah

Writing Contest Winners

The Marba C. Josephson Scholarship

Marba C. Josephson, for many years associated managing editor of *The Improvement Era*, was a woman of unusual talent who carried out her responsibilities to this magazine lovingly, efficiently, and with great wisdom. As stated at her death: "She was a great humanitarian, a writer's writer, a speaker's speaker, and a charming companion. . . . Her faith and optimistic outlook were a constant source of almost electrifying power to others."

To encourage young writers, which she did so well during her life, and

to perpetuate her memory, the Young Women's Mutual Improvement Association annually awards the Marba C. Josephson Scholarship to an outstanding girl who has shown writing ability and a desire to progress further. This scholarship of \$1,200 is given to the university of the girl's choice to be administered by them to pay for tuition, books, and other needs as the girl progresses in her chosen field of creative writing or journalism.

Florence S. Jacobsen
YWMIA General President

Genevieve Betty Potter, daughter of Mr. and Mrs. Willis A. Potter, Kearns, Utah, is the 1969 winner of the Marba C. Josephson cash scholarship award.

Genevieve's list of qualifications reads like a Church listing on youth activities. Everything there is to do in the auxiliary programs, she has done. All the awards there are to receive, she has received. She has the gold medallion for attendance and the Campercrafter award. She has earned her Golden Gleaner award. She's taken part in festivals and pageants in the Salt Lake Tabernacle and at the Hill Cumorah in New York, as well as in her own home state. She has been in Church films and folk dance programs. She has taught in the auxiliaries and serves as a stake missionary. She has completed seminary and institute courses and organist training. Her singing group has won contest honors. Currently she is employed as a secretary in the Church Office Building.

The oldest daughter in a family of 12 children, Genevieve looks forward to further academic training, which this cash award now makes possible.

Her talent as a winning poet in the Era of Youth Writing Contest and as literary editor of a seminary magazine, *Window into Eternity*, brought her to the attention of Era of Youth editors and the YWMIA executives.



Era Subscriptions

Karen Lee Grimmer
Yuba City, California

John W. Sego
Troy, Montana

Linda Shelley
Mesa, Arizona

Janice Perry
Bountiful, Utah

Marilyn Mattson
Bend, Oregon

Linda Carmen
Cheyenne, Wyoming

Buckley Carlos Jeppson
Columbia-Venezuela Mission
(home: Torrance, California)

Jeanine Moesser
Provo, Utah

George Gull King
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Gary Fisher
Provo, Utah

Tamara Jeanne Wilkes
Idaho Falls, Idaho

Nancy Dixon
Casper, Wyoming

Annette Lyman
Salt Lake City, Utah

Linda Ellen Crady
APO San Francisco, California

Hector Miranda y Vazquez Ledesma
Canelones, Uruguay

Stella Maris Rivas
Posadas, Misiones, Argentina

Amparo Vargas Pacheco
Veracruz, Mexico

Zulma W. Bondanza de Pelaez
Montevideo, Uruguay

Fermin Portillo Urnagosa
Asuncion, Paraguay

The



Sculpture by Dennis Smith

Her tortured mind clutched at the chance to take refuge from the present in the past and once again

Execution

By Wanda Weimer, 18
Livermore, California



• A woman with windblown hair and tear-streaked face stood on the bridge, staring into the fog-shrouded bay. The cold clamminess of the early San Francisco air chilled her, and she pulled her coat tighter. Fifteen more minutes, she thought.

The pale, muted shades of color in the east reminded her of a morning long ago when she had also been alone in the moments before sunrise. Her tortured mind clutched at the chance to take refuge from the present in the past, and once again she was running exuberant and carefree through the wet, knee-high grass.

The child flung herself into the softness of the meadow. Her laughter, breaking the stillness, was answered by the call of a solitary bird heralding the coming dawn. The hills were gilded purple, the decrepit wooden fence resurrected and silhouetted against the cadences of an unwritten pastoral—and morning had come. The pungent odors of hay and recently turned earth were strangely invigorating, and the child, playing like a frolicking puppy, rejoiced in her freedom.

The faint murmur of rushing water called her to the creek. She threw a stick into the water and ran beside the tiny drifting vessel. Suddenly she stopped, seeing a bird thrashing wildly in the water near the opposite bank. She dashed to the fence extending to the other side and worked her way with careless abandon along the sagging wire squares. Nearing the shore, she jumped and slipped in the mud upon the landing. Standing up again, she tried to reach the bird. She clung desperately to a branch growing near the bottom of the steep embankment and stretching, freed the bird with her other hand. She scrambled back up the marshy bank and placed the frightened bird in a tuft of grass to dry. Unable to contain her pride, she raced back to the farmhouse, jumping over the hollowed salt licks, stopping only at the windmill to wash. Quickly she worked the rusted iron handle up and down, listened to the pump cough and choke, and waited impatiently for the sudden burst of water. The creaking porch steps announced her arrival, and Grandma's familiar, singsong voice called out, "Hurry up—waffles'll be cold!"

"You look like you've taken a bath in the mud," her father chided, as she walked into the house. "What've you been up to this early?"

"There was a bird caught in the creek, and I slipped trying to get to it." She talked excitedly of her adventure and then stopped suddenly as she noticed the stern, disapproving expressions surrounding her.

"What kind of bird?"

She looked up into the sharp, grizzled face of her grandfather, and then stammered, "I—I don't know. It was black, and kinda glossy—"

"Starling!" The sudden staccato burst ricocheted off the walls like the retort of a pistol. She looked at her father for an explanation.

"Honey, you don't rescue starlings. They're bad—they eat seeds and destroy crops. You should have just left it there—"

"But Daddy, it was drowning. . . ." Remembering the feeling of life pulsating in her hands, she began to cry. "It was alive! I couldn't just let it die."

The woman started as a car honked loudly behind her. She looked at her watch. "Six o'clock. . . . It's over." The fog had lifted, and she could now make out the walls of San Quentin Prison across the turbulent water. And the woman who had cried as a child because she did not understand wept now because she did. ○

● I looked out across the vast audience and there they were. I found them just before the choir sang. They were sitting toward the back, and I couldn't see them too well because I try not to wear my glasses in public, but I knew who they were—I just knew.

I suppose no matter how long we live, there will be good people concerned about our growth; but somehow, when you are a young girl, if that person who is trying to prod you on to bigger and better things happens to be an extremely attractive and intelligent young man, you can't help but resent a fatherly attitude just a little. Perhaps not so much resent as just not understand. But unfortunately attitude cannot always alter the course of events.

Now, it wasn't that we had shared the moon and stars together, because we hadn't.

It wasn't because there had been unforgettable words of love between us, because there hadn't been (although we were good at shaking hands!).

But somehow the things we did share were special—very special.

I met him near summer's end at a stake picnic a few weeks before he returned to graduate school. We spent hours under the glorious canopy of evening skies, but that wasn't what made it

special. External surroundings merely enhanced the specialness. He was much older than I, but there was an immediate freeness of communication between us, an open sharing of thought-out thoughts, although the sharing was lopsided because he had so much more to give.

When I was with him my mind dwelled on loftier things—great words from great men, religious truths, and why they were true. When he left, my mind mourned the loss of an impressive stimulus, but my heart mourned the loss of something that would never be. He shook my hand at the airport.

Occasionally I would hear from him. I read the books he suggested. I am not an intellectual, but I thrilled to Tolkien and Lewis, and I even ventured into some Church books I had so zealously avoided before. I astonished my friends by suggesting they read this or that book, and all through that golden autumn I followed my own advice. I read and grew. My literary horizon and depth of spiritual understanding had expanded greatly because of our brief acquaintance, and I was grateful to him.

When I called home from Barb's house and Mom told me there was a letter from him, I hummed all the way home, savoring every mo-



Sometimes We Grow Up in the Strangest of Ways

By Dianne Marie Whitlock, 22
Salt Lake City, Utah



ment of anticipated pleasure. Opening it within the confines of my own room downstairs, I sat in pensive silence until I had read it through three times. The contents didn't change. The words were excited, their meaning was clear: he was getting married, and the very aura of the letter told me how thrilled he was. I could not help but share his joy, in my own way.

Now here they were at stake conference. I assumed that the girl in the green and brown coat beside him was Kathryn. I thought they might come, since he lived in my stake and they were to be married tomorrow.

I recognized them just before the choir sang, "He watching over Israel slumbers not nor sleeps." Somehow in my heart as I sang, the soothing, melodic lines calmed me, and the words penetrated my mind: "Shouldst thou walking in grief languish, He will quicken thee." It wasn't that I was really grieving, but it was a sense of loss that I could not explain. I knew that whatever happened, the Lord would guide my actions, and a sweet peace settled about me. Before I knew it, the closing prayer was being said.

As the organ boomed forth a glorious postlude, I slipped on my new scarf and jacket. I knew that what was about to transpire would transpire

no matter what I looked like, but I knew I'd feel better knowing I was wearing my new jacket. I mean, there are certain things that just cannot be faced in a black skirt and white blouse!

I chatted with my friends on the stand, but out of the corner of my eye I saw them approach. He had said in his letter that he knew I would like her. I don't imagine I ever did think that she wouldn't be pretty, but I was rather surprised just the same. For being as old as she was, she looked very nice.

I had a moment to watch her and collect my thoughts before she saw me. I'm not at all sure to this day what, if anything, had been said, but she looked at me as if to say, "I do know who you are." A hesitant smile played on her mouth.

Suddenly upset with myself for all my negative thoughts, I descended the stairs without hesitation, with my hand outstretched and a smile on my face. She returned my smile wholeheartedly and took my hand. Before a word had been spoken, my heart had given its thoughtful approval. Relief flooded my mind. The crisis had passed. I liked her. I liked her very much.

"You must be Kathryn," I said warmly.

Sometimes we grow up just when we think we're not going to. ○

"You must be Kathryn!"

Illustrated by Travis Winn





Checking the daily newspaper columns under jobs-for-teens are Linda Warren, Barbara Johnson, author Wendy Johnson, and Jeanne Johnson of Inglewood Stake, California.

Photo by Robert Penne

Summer Jobs Can Be Fun

By Wendy Johnson

•Summer is coming, and for youth everywhere this means it's time for the Summertime Blues. But this summer, with your help, promises to be different and much more fun. Instead of the inevitable "same old job," why not go in search of something more exciting—summer work you'd like to do, for a change?

What are your special interests? The field of social work offers a wealth of summer job opportunities. For example, in Project Headstart programs, you can work with economically deprived children from three to six years of age who need love and attention. You help raise their education to the level of preschool children from more advantaged homes.

Whether it is mathematics or English composition, every student knows at least one subject in which he is weak. Why not start a summer tutoring service in your community? Organize a group of your friends and tutor other students who are weak in subjects such as math, English, science, or languages. It would help them greatly, and who knows—you might learn a lot yourself. To start this program, contact your local community recreation center or schools.

Have you ever thought of living with an Indian tribe over the summer? Some teens last summer did just that and loved it. For more information, write to the Office of Economic Opportunity, 1200 19th

St. N.W., Washington, D.C. 20036, or the Indian Desk of the Department of Health, Education and Welfare, 330 Independence Ave. S.W., Washington, D.C. 20003. If you have questions concerning the Church Indian program, write to the Indian Committee, 115 E. South Temple, Salt Lake City, Utah 84111.

Those interested in the political scene will be welcomed by political campaign committees. If you have no particular candidate in mind but just want to get involved, volunteer your services to the League of Women Voters. This organization aids the political process by providing summarization of issues and helping people register to vote. ○

Hospital work attracts the interest of thousands of youth each year. To inquire about job opportunities or volunteer work, your state department of hospitals might be of assistance. You might also check local hospitals, clinics, and the Red Cross.

Do you want to be a dental or medical assistant? Ask your doctor or dentist for suggestions.

The scientifically minded need not wait for a Ph.D. to begin work. If you have taken certain required courses, the National Science Foundation summer training program offers opportunities for high school students, especially juniors. The students work in a laboratory of a hospital or other research institution or on projects of their own choice. Stipends are offered in some cases. For information, write to the foundation at 1800 "C" St. N.W., Washington, D.C. 20006. For finding parttime jobs, send 85 cents to Science Research Associates, Chicago, Illinois 60611.

Does archaeology fascinate you? Some museums conduct special projects. Write to the National Science Foundation for their booklet listing the various projects throughout the country.

Like experiments? Why not participate in one. Contact your local college or university. They are often involved in research projects, and people like you are needed. They even pay. Colleges as well as vocational high schools sponsor work-study programs.

"All this is fine, but I like the outdoors," you say. That's great. Youth summer camps are made for people like you. Camp jobs include: cook, counselor, lifeguard, crafts adviser, and many more. The Scouting organizations may be of help for more information. You might also write to the American Camping Association, Bradford Woods, Martinsville, Indiana 46151,

for its *Directory of Accredited Camps* (\$1.50).

With summer ushering in vacations, where do people go? Everywhere, and especially to the national and state parks. Summer jobs are created with the continual throng of tourists. Those interested in park employment can obtain a list of their names and addresses from the National Park Service, Department of the Interior, Washington, D.C. 20240. For most of the park jobs the age minimum is 18, but there are a few exceptions. For state parks, write the state park service in your state capital.

Try contacting special interest summer schools or YMCAs. They might need additional staff help. In these schools, students gather with others of like interests and talents to study under concert performers, artists, and professionals.

Many career areas offer internships to interested applicants. In the field of communications, journalism enthusiasts may apply through their college journalism departments or to newspapers of their choice. Interns receive a salary as well as invaluable experience. Government internships may be obtained through colleges, congressmen, and senators.

Interested in gaining craft experience? Some youths have contacted craft experts in the art of pottery and jewelry making and obtained challenging apprenticeships.

Perhaps theater work is your bag. Often there are jobs for the asking in local community theaters. Costuming, public relations, advertising and publicity, and photography are some of the possibilities.

Secretarial and typist positions are always available for summer work. Sometimes a job has caught your eye but you lack the necessary experience. What better way to learn the ins and outs of your business interest than to be a typist,

secretary, receptionist, or girl Friday? Watch and learn, and next time you will be better qualified when you apply for that certain position. If a three-month secretarial job seems hard to come by, try working through temporary office help agencies. Apply at two or three, and you should be kept busy all summer. The pay is good and the variety stimulating.

In the area of sales, many job openings are usually available. Contact your local department stores and others.

If your goal is to make and save the most money, sometimes it is best to stay home and work locally to save yourself expense of room and board.

Even younger teens can work. You may not be able to work for a business firm, but so what? Use your imagination. People are people. They all want and need help. Why not start a tutoring service for neighborhood children? Give them swimming lessons; teach them handicrafts, art, and music. Start folk singing sessions. Many parents would love this extra spark of culture for their children. Ever thought of going grocery shopping for your neighbors?

Like to read? Many libraries welcome young help in the summer for their storytime hours. Start a babysitting service; do yard work; make things to sell. Creativity is a vital part of searching out satisfying summer jobs. Many work possibilities aren't found in the want ads. They have to be created. Think of your hobbies and special interests. Show samples of your work to prospective employers. Know your capabilities, and have confidence in them.

All it takes is a bit of perseverance, lots of enthusiasm, and your own special brand of creativity. The jobs are there, if you just look hard enough. Think positively, and have a fun summer! ○

Nostalgia

By Dennis Drake, 24

Rancho Cordova, California

Remember when conviction was a virtue?

Or, for that matter, when virtue was a virtue?

Before it was fashionable to own a casual faith;

Before a sustained thought was regarded as a stagnant redundancy;

Before moral failure was couched in terms of freedom and maturity;

Before the world was decided by committee,

Canned and labeled and force-fed to millions.

I dreamed I was a man of many powers

Who could choose and live by choice.

Conviction does not easily capitulate.

Prize-Winning Poetry



Dennis Drake



Talk

By Dennis Drake

They say that talk is cheap . . .

But lives, marriages, careers are saved by talk.

The parent's counsel is a valuable thing,

And prophets' words are not for sale.

Cheap talk is cheap, just as small talk is small,

But some talk is more precious than rubies.

Flattery is to a sincere compliment as lies to truth,

And gossip goes begging where talk is the testimony of two minds.

Words that comfort tears, or praise a child,

Or stingingly rebuke a sin, and then express love for the sinner—

These were never cheap.

You can buy the right to publish a poem; you can never buy the poem.

The teacher's probes and promptings do not hang in pawnshops,

Nor are scriptures salable.

A nominal fee never purchased any wisdom.

Some talk is priceless.



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